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The
CHRISTIAN CENTURY

Published Weekly

The Future of British Imperialism

By J. H. Oldham

Church Member and Citizen

By James McBride Dabbs

Missions Show the Way

An Editorial

Conference in Casablanca

An Editorial

FEBRUARY SURVEY OF BOOKS

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In This Issue

J. H. OLDHAM

went from Oxford to the secretaryship of the Student Christian Movement in England in 1896. Later he was a Y.M.C.A secretary in Lahore, India; secretary of the World Missionary Conference at Edinburgh in 1910 and of its continuation committee; secretary of the International Missionary Council; editor of the *International Review of Missions;* chairman of the research commission of the Universal Christian Council for Life and Work; administrative director of the International Institute of African Languages and Cultures; member of the British government's advisory Committee on Education in the Colonies; member of the East Africa Commission on Closer Union. The names of Dr. Oldham's books are many; perhaps the best known is his *Christianity and the Race Problem,* written almost twenty years ago and still the best book in its field. Since the outbreak of the war Dr. Oldham has been editing the *Christian News-Letter* and serving as secretary of the Council on Christian Faith and the Common Life, which was recently absorbed in the new British Council of Churches. This is the second article in the series on "British Christianity Speaks for Itself" which is appearing in The Christian Century during 1943.

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(Continued in last column)

The CHRISTIAN CENTURY

February 3, 1943

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Feb. 1-4. Ohio Pastors' Convention, Columbus.
Feb. 3. Social Hygiene Day.
Feb. 3. Institute of Christianity, St. George's Church, New York; "The White Race," by Eduard C. Lindeman.
Feb. 5. French Creek Baptist Association Conference, Meadville, Pa.
Feb. 7. Northern Baptist Convocation, Aurora, Ill.
Feb. 7. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Feb. 7. Chicago Sunday Evening Club; James E. Freeman, Speaker.
Feb. 7. Community Church, Boston; John Haynes Holmes, speaker.
Feb. 7. Ford Hall Forum, Boston; Wilhelm Sulzbacher, speaker.
Feb. 7-12. International Council of Religious Education, Chicago.
Feb. 7-14. National Sharecroppers Week.
Feb. 8. Annual Institute of Religion, Raleigh, N. C.; H. E. Sigerist, speaker.
Feb. 9. Ohio Farm Bureau Cooperative Association, Columbus.
Feb. 9-12. Ministers' Institute, Nashville, Tenn.
Feb. 10. Northern Baptist Convocation, Galesburg, Ill.
Feb. 10. Northern Baptist Convocation, Clarksburg, W. Va.
Feb. 10. Northern Baptist Convocation, Dayton, O.
Feb. 10. Northern Baptist Convocation, Sacramento, Cal.
Feb. 11. Northern Baptist Convocation, Ukiah, Cal.
Feb. 12. Northern Baptist Convocation, Oakland, Cal.
Feb. 12-14. Virginia Methodist Student Conference, Harrisonburg, Va.
Feb. 13. Northern Baptist Convocation, San Jose, Cal.
Feb. 14. Chicago Sunday Evening Club; Phillips Elliott, speaker.
Feb. 14. Community Church, Boston; Donald G. Lothrop, speaker.
Feb. 14. Race Relations Sunday.
Feb. 14. Ford Hall Forum, Boston; Irving Stone, speaker.
Feb. 15. Oil Creek Baptist Association Conference, Erie, Pa.
Feb. 15-17. Ministers' Institute, Lynchburg, Va.
Feb. 15-19. Ministers' Institute Fort Worth, Tex.
Feb. 16. Institute of Religion, Raleigh, N. C.; Samuel McCrea Cavert, speaker.
Feb. 16. Oil Creek Baptist Association Conference, Warren, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

In This Issue

(Continued from first column)

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The
CHRISTIAN CENTURY
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EDITORIAL

WHENEVER Mussolini's ego felt the need of a lift, the Italian dictator could always stage a triumphal procession in Tripoli. But no longer. The gleaming city on the Libyan coast has been captured by General Montgomery's army, and as this is written the rear guards of Marshal Rommel's retreating Afrika Korps are scuttling across the line into Tunisia. With the fall of Tripoli, Mussolini's African empire, which embraced 1,239,112 square miles of territory at the outbreak of the war, lies in ruins, and all the high-sounding imperial titles which il duce draped about the unimpressive figure of Victor Emmanuel III sound more empty and ridiculous than ever. Nevertheless, the fall of Tripoli by no means ends the war in North Africa. The British acknowledge that Rommel has taken his army into Tunisia with its fighting power largely intact. There, in the Mareth line, which the French built to hold off an attack from Libya, or joined with the German army already around Bizerte, Tunis and Sousse, Rommel can put up a desperate resistance. This may turn out to be one of the hardest fought campaigns of the war. Rommel must defend himself against Montgomery from the east and Eisenhower from the west. His resistance must be overcome before the United Nations can proceed to the conquest of Sardinia and Sicily. These must be taken before the Mediterranean can be opened. The Mediterranean must be cleared before that attack which Mr. Churchill has predicted on the "soft underbelly" of Axis Europe can be launched. And that is the final objective toward which all campaigns in Africa point.

Mussolini's Empire Lies in Ruins

Why Should There Be Secrecy?

LAST WEEK the Office of Civilian Defense gathered representatives of all the churches in Washington for a secret two-day meeting. More than a hundred delegates represented the Federal Council of Churches, the National Catholic Welfare Conference, the International Council of Religious Education, the Synagogue Council of America, and bodies as varied as the Mormons, the Salvation Army, and the Greek Orthodox and Polish National Catholic churches. What was the meeting about? We do not know. The report sent out by Religious News Service says, "Called by the OCD and held behind closed doors, the gathering was reported to have discussed ways and means for furthering a clear relationship between the government agency and the churches." Why was it thought necessary to hold such a meeting for such a purpose "behind closed doors"? We can understand Washington's insistence on certain kinds of secrecy these days. But why should there be secrecy concerning the relationship of the government with the churches or with church agencies? We believe that the members of the American churches will resent such secrecy, when they learn of it, and will demand that all the relations of their churches with the government shall be brought into the open and kept in the open. Religious News Service thinks that it penetrated the secrecy of the Washington meeting in one sentence of its report: "Church congregations were described by one speaker as the 'most reliable group in the country,' it was said." Reliable for what?

Group Medicine Wins A Decision

GROUP MEDICINE gains important support by the unanimous decision of the Supreme Court upholding the conviction of the American Medical Association and the District of Columbia Medical Society for conspiracy in restraint of trade, contrary to the Sherman anti-trust act, in boycotting Group Health, Inc., and the doctors who work for it. Group Health, Inc., is a cooperative organization of government employees in Washington designed to reduce the cost of medical care and hospitalization for its members. The case has been in the courts since 1938 and has been the subject of much comment, editorial and other. The medical association and society against which charges were laid, and which had been convicted in the lower courts, did not deny that they had sought to restrain the activities of Group Health, Inc., as alleged, but they claimed that the Sherman law does not apply to them

because the practice of medicine is a profession, not a trade or business. The Christian Century has argued, in its comments, that the distinction between profession and business is shadowy and, as concerns this case, irrelevant. The practice of a profession by which men earn a living (and sometimes a good deal more) has its economic aspect and is therefore a business; and the conduct of a business or trade involves an ethical code, a specialized skill and a responsibility to society, and is therefore not wholly unlike a profession. In the light of the religious conception of a "calling," the dividing line vanishes. The Supreme Court, naturally and wisely, made no use of the theological argument, and it avoided expressing any opinion as to whether or not the practice of medicine is a trade. It held that, whether or not the medical association and society and their members are carrying on business, the cooperative Group Health, Inc., obviously was doing so. It was a business corporation organized to furnish professional service to its members. To restrain its activities was to violate the law against restraint of trade, no matter who did it. If the application of the law requires any distinction between professions and trades, the test must be applied to the restrained rather than to the restrainer. There is a certain Solomonic wisdom in this decision since it rests the guilt of the accused upon the very fact which they had advanced in defense of their action in trying to put Group Health out of business—namely, that it was making a business of medicine. Anyway, group medicine is no longer an orphan child.

Adopting the Orphaned Community Churches

FROM Buffalo comes a report of a movement to merge individual Community churches with the Congregational-Christian body. The steps so far taken are not spoken of as a merger, but that is what they clearly foreshadow. Eight Community churches and the recently organized Council of Community Churches of Buffalo have asked for affiliation with the Western New York association of the Congregational and Christian churches. If the association approves, as it is expected to do, ministers and laymen from these churches would be given voting privileges in district, state and national Congregational-Christian bodies; their ministers, where hitherto unordained, would be ordained by the Congregational-Christian association, and would be made eligible for the benefits of the pension fund of that denomination. It is expected that what is happening in Buffalo may lead to similar steps by Community churches—of which there are now perhaps three thousand—throughout the country. The movement appears both logical and desirable. The Community church has suffered from its status as an ecclesiastical orphan. Unless it has placed itself under the wing of some denomination, it has had difficulty in finding a part in the missionary cause, in developing a sense of fellowship in the ecumenical church, and in sharing in the major plans by which the vigor of the general church life or the nation is periodically renewed and sustained. The minister of a Community church has often found his a lonely post. A move toward affiliation with the Congregational-Christian fellowship should encounter few difficulties, since it will entail no change in the self-governing practices of the Community congregations. But affiliation with almost any Protestant denomination can be arranged if the Community churches desire. They will gain much and lose little from such affiliation.

Norwegian Church Protests Again

PRACTICALLY nothing remains to be said that has not already been said in praise of the fortitude with which the Norwegian church and its clergy stand firm and speak out against the Hitler-Quisling regime. But new incidents exhibiting that already demonstrated fortitude ought not to pass unnoticed. In more than a thousand churches in Norway a ringing New Year's message was read which boldly declared that the church is "still in the fight against Hitlerism," recited the record of encroachments and persecutions during the past year, and exhorted the laity to "stand firm." From the Quisling standpoint, this can scarcely seem anything less than sedition and conspiracy. The feebleness of the reprisals for this attitude of open defiance may indicate the shaken morale of the Quisling administration and its lessened assurance of the nazi tenure in Norway. Some copies of the message were seized by the police. Two members of the Provisional Church Council of Norway, which issued the statement, were "questioned"—and answered with contemptuous silence. Another member was dismissed from his pulpit and sent away from Oslo. The property of these has been "inventoried," perhaps preliminary to confiscation. This is certainly a small price to pay for a trumpet blast from a thousand pulpits and a reinforcement of the fighting spirit in the hearts of hundreds of thousands of Norwegians. It is said that the percussion cap which exploded this anti-Quisling and anti-Hitler blast was nothing more than a village episode in which a Quislingite—not a qualified minister but a porter—horned in as pastor of a church after its old minister had retired and the parish had selected his successor and had him duly installed. When the congregation found the doors locked against its rightful new pastor, it moved as a guest to the near-by chapel of a friendly non-state church. A disgraceful episode of course for the government which supports such nasty little adventures in parish politics, but a pretty small flame to start such a conflagration. It could do that only because there was plenty of fuel ready to burn. The churches of Norway are still completely intransigent toward Hitlerism.

Czechs and Poles Drift Apart

RECENT discouraging rumors received substantiation last week when the reliable *Christian Science Monitor* reported from London that plans for a postwar federation between Poland and Czechoslovakia have hit a snag and are stalled. Previous announcements that the two governments-in-exile had agreed upon a federated policy to follow the war held more hope for the future Europe than

any other plans published since the fighting started. It was on November 11, 1940, that these governments first declared their intention to federate. On January 21, 1942, they gave formal approval to a plan which envisaged a common policy in foreign, military, economic and social affairs; a joint general staff, and unrestricted interstate travel within the federation. If Poland and Czechoslovakia could reach such an understanding, why could not the federation principle be extended to take in all eastern and southeastern Europe? Now, however, the negotiations are said to have been shelved. The Czechs blame the Poles, alleging that they will not agree to return to Czechoslovakia the Teschen region which Poland grabbed when Hitler marched into the Sudeten territory. The Poles blame the Czechs, saying that they are gambling on postwar domination of eastern Europe by Russia, and that Russia does not like the prospect of any federation which might turn into another *cordon sanitaire* around the western frontiers of the U.S.S.R. Such a development is disheartening—and instructive. It emphasizes anew the need for general planning now among the United Nations of the nature of the coming peace. Unless integrating measures for Europe's anarchy can be arranged now, victory in the present conflict will simply bring the opening of preparations for the Third World War.

OWI Distributes Berlin Catholic Bishop's Letter

A CHRISTMAS pastoral letter by the Roman Catholic Bishop of Berlin, who in private life is Count von Preysing, has been distributed to the American press by the Office of War Information and read in the Senate. It is a good letter. The reason for its dissemination by agencies of our government is doubtless that it is considered as another challenge to the nazi policies by the Roman Catholic Church and specifically by its highest representative at the very heart of the Reich. So, in a sense, it is, if one views it as an expression of the opposition between a social and political philosophy which views man as the child of God with rights and duties not to be disregarded by arbitrary government, and one which makes the rulers of a state supreme over all aspects of man's thought and life and a single state supreme over all other states. In its basic principles, the antithesis between the pastoral letter and the nazi philosophy is complete. But it does not bring this antithesis to a focus by any specific application. No overt act is criticized. It is still open to the ideological interpreters of Hitlerism to say (as the bishop does) that the will of God is the determinant of right and justice, and to claim that the Führer is his agent for declaring what it is and putting it into operation. In fact, Hitler has at times said something like that, and the "German Christian" faction has said it for him. In the course of his argument the bishop recalls "the resistance against God's rule . . . in the eighteenth century, the century which proclaimed the primacy of human intelligence," and reminds his readers that "the church has met this opposition as it has met all other temporary errors" and that "in its syllabus [Pius IX's Syllabus of Errors, 1864] it has condemned the temporary errors of liberalism." What he says is that human freedom "is protected by the eternal law." What he means—and what everyone means who stands by the Syllabus—is that the Roman Catholic Church and the pope are the only authentic channels by which the eternal law comes to man. We can think of pronouncements which might be more appropriately distributed by the OWI and read to the Senate.

The Return to Barbarism in Eastern Europe

AMERICANS stand appalled at reports of the atrocities being perpetrated, mainly against Jews, in eastern Europe. They feel that signing "protests" is too cheap and ineffectual a way to register their indignation; many are taking out their sense of frustration by registering their determination to see that punishment is meted out after the war to those guilty of such barbarities. Quite generally it is taken for granted that these monsters are German nazis. Many of them are. But the *New Statesman and Nation* of London declares that the actual killers are not. "On the evidence of the Polish government's official reports," states this British weekly, "the people actually engaged in murdering the Jews in eastern Europe are a special corps of Lithuanians, Latvians and Russian Whites." Of course such a revelation does not lessen the guilt of the nazis. They give the orders for mass murders, even if they find brutes from outside Germany to carry them out. But the horror of the situation in eastern Europe, and the magnitude of the problem involved in bringing peace and order to that unhappy region, are laid bare by this discovery. Apparently, eastern Europe contains brutes everywhere who have cast off the last veneer of civilization and decency. Nazism must be rooted out of regions beyond the borders of the Third Reich. The postwar problem of punishment and re-education must be faced not only in Germany; it must cover most of the eastern part of the whole continent.

Fear Extinction of European Peoples

THEORISTS who still find the sending of food to the people of the small democracies of Europe a subject which provides exercise for their forensic powers agree that immediately after hostilities cease food must be rushed to friend and foe alike. They will even agree that the promise of provisions, backed by the accumulation of stores as large as can be spared after the present needs of ourselves and our allies are met, might have value in political warfare. It seems never to occur to them that unless aid comes soon, whole nations are confronted by extinction, not by the erasure of boundary lines or by a change in the personnel of government, but by the starvation of their people. This is not the word of the spokesman of an agency which is engaged in providing relief but of C. L. Sulzberger, *New York Times* correspondent. Writing from London under date of January 17, this able observer said: "Famine, disease, slaughter and degradation are now ravaging eastern Europe to such an extent

that representatives of the refugee governments here fear the probable extinction of some nationalities and the permanent crippling of others in that Axis-tyrannized area unless the United Nations develop active intervention there this year." He reported that it is known that a half-million people are already dead and that the death rate is climbing among the surviving 110,000,000 people who are in the area between the prewar borders of Russia and a line drawn from Danzig and Trieste which separates eastern from western Europe. It is still too early to know who will win the debate concerning whether Europe should be fed. But the dead will not care who wins.

Missions Show the Way

IN STRIKING CONTRAST to the war resolution adopted by the Federal Council of Churches at its recent Cleveland meeting was the statement adopted at the same time and place by the Foreign Missions Conference of North America. This document, sent forth by a body which includes the mission boards of some sixty Protestant churches of the United States and Canada, expressed unequivocally the principle by which the church should be controlled in the midst of a world at war. It is the principle that the church is not at war, nor a participant in the belligerency of any of the fighting nations.

The missionary enterprise is peculiarly sensitive to the issues which the church confronts in the present crisis, because it looks beyond the war to the resumption of Christian activity on the far-flung mission fields of the world. Far better would it have been had the Federal Council withstood the war pressures of the immediate situation and taken its decision in the perspective of the long view in which missionary churchmanship must operate. To perceive the important nature of the affirmations made by the Foreign Missions Conference one need only read such key passages as these:

> The spiritual foundation which the world Christian mission has been seeking to lay across lines of race and nation provides the only hope for a world order adequate to the new day. The foundations already laid have not been shaken by three years of war. In many countries not directly affected by the war, the Christian mission goes forward with enlarged opportunity. Even in places where missionaries have been evacuated or interned, the Christian church is carrying on and in the face of nationalistic pressures is keeping itself loyal to the ecumenical fellowship. We bear testimony to the unfaltering faith of national Christians and their missionary colleagues in war-torn lands, and to the loyal, prayerful support of the churches in North America. We record our thankfulness for this continuing vivid demonstration of Christian fellowship across national lines, some of them lines of political enmity. . . .
>
> We resolve to keep the Christian fellowship unbroken. It is a primary duty of the world mission to make clear the ecumenical character of Christianity to the peoples of all lands, and especially of lands where there exists strong suspicion that Christian missions constitute a forerunner of Western imperialism. It is our obligation to separate our missionary efforts from any entanglements which would justify such suspicion. Only as the church in North America maintains throughout the war its supranational and truly ecumenical loyalty will the missionary enterprise enter upon an era of better understanding in its contact with the peoples it seeks to bring into the Christian fellowship.

Words such as these constitute not only a recognition by the missionary leaders of North American Protestantism of the situation which now obtains on the mission fields; they equally frame a declaration of the situation which must continue to obtain if the Christian enterprise in its missionary outreach is not to be set back for generations by the war. Here is no concern to "get the church behind" the war effort of any government. On the contrary, here is a determination to free the ecumenical church from any possible taint of complicity in the war effort of any government. Reading these words, one understands at once why the modern ecumenical movement is a child of the missionary enterprise, dating from the great Edinburgh Missionary Conference of 1910.

No one will be surprised at finding these missionary leaders concerned for the maintenance of the supranational character of the church during these testing days. It would have been surprising—nay, rather, it would have been tragic—had they failed to manifest their concern. They know that the great handicap under which the missionary enterprise has labored in the years since the "awakening of the East" became a reality has been its identification with Western national interests.

With the emergence of the spirit of nationalism in the East the Christian mission has had to face no opposition comparable to the widespread suspicion that the Christian missionary is "a forerunner of Western imperialism." This suspicion was not altogether without justification. It produced a reactionary intensification of indigenous faiths, not so much because of opposition to Christianity but because of fear that the Christian mission was "putting over" something else besides its religion. Christianity was interpreted in the light of its close integration with aggressive Western nationalism and the feeling was growing that to become a Christian was to have a divided political loyalty.

What greater handicap has the Christian enterprise labored under in India than its apparent identification with the ruling power? The late Arthur E. Holt, who spoke out of personal experience in the great cities of the sub-continent, used to insist that Christianity could never make its full contribution to the satisfaction of India's spiritual aspirations until it had been completely cleared of the suspicion of being "the religious work department of the British *raj*." In China, every graduate of a modern school has viewed Christianity through the veil woven of its legal rights extracted in the Opium War treaties, its connection with the indemnities extorted for mistreatment of missionaries, its acceptance of gunboat protection. It is little more than fifteen years since Chinese Christians were being execrated by their countrymen as "running dogs of the foreigner." And in Japan, this identification with Western interests has made every Christian missionary, no matter how saintly in life or faithful in devotion, liable to fall victim at any time to the mounting spy fever.

The experience and deepening insight of our missionary leaders has convinced them that many of the tests by

which the Christian advance in the Far East has been measured have been superficial and misleading. Too long were we under the illusion that the adoption by non-Christian countries of Western cultural and scientific ideas or Western customs was evidence of an approaching triumph for the Christian cause. Those of our readers whose memories go back to 1904-05 hardly need to be reminded of the way in which the military power then revealed by Japan in defeating Russia was hailed as a demonstration of the success of Christian missions in "modernizing" that island empire. China's abolition of the queue or of foot-binding was seized upon as proof that the Christianization of the Chinese was at hand.

Missionary leadership has now come to see that the success of the Christian enterprise must be measured by standards which are inherent in the Christian faith and not by the secondary effects of cultural or customary rapprochement with the West. Its task is to build a Christian church in every land which will call forth from the life of the people those cultural potencies which will be sufficient to guarantee its permanence. (The key word in recent missionary nomenclature is "indigenous," but even that has been too often belittled into a mere concern with financial administration.) Christianity must prove itself able to build a church that is free from Western identification. It can do this only by proving that its gospel is more than and different from the particular political or cultural society in which it has been for centuries the dominant faith. Thus, and thus only, can the Christian church of Asia stand forth as something other than a mere projection of Western cultural patterns and national interests.

With the crumbling of imperialism, Christian missions now has a new chance to approach Eastern peoples without the handicap of involvement in Western nationalism. Indeed, it may be argued that missions now has the first such chance it has ever had. But to do this, the sending church must be "loyal to the ecumenical fellowship." It must proclaim "the ecumenical character of Christianity." It must maintain the "supranational and ecumenical loyalty" of its missionary enterprise. And the promise for the future of Christianity in the East lies in the fact that it is doing just this, and means to continue to do it. The church on the mission field is not at war. Even in Japan, a Christian church which is probably under greater pressure to apostatize at the bidding of a pagan state than any other body of believers in the world, has gloriously rejected that temptation and adopted for itself a name which affirms its solidarity with Christians everywhere. (See the letter from Luman J. Shafer in The Christian Century for December 16, 1942.)

The war affords the church of the West a providential opportunity to demonstrate to the East that the Christian church is not the tool of Western imperialism or nationalism. By resisting the nationalistic pressures to make itself a belligerent participant in the war, the church will reveal its true nature to the world as it has had no opportunity to do, on so dramatic a scale, for centuries. By affirming that the Christian church is not at war—not at war with itself, and not at war with any nation with which any "Christian" state is at war—the church will come through these testing times and resume its missionary enterprise with hands which no people can suspect are not clean.

Many among us are filled with dismay as certain organs and parts of the church in the United States show signs of yielding to war pressure. To all such the unequivocal declaration, by the Foreign Missions Conference, of the church's ecumenical character and supranational loyalty should bring renewed assurance. We believe that if the Federal Council had looked as far down the future as did the missionary body, it would have paused before adopting the semi-belligerent position set forth in its highly controversial war statement. On the war issue, as on so many other issues which Christian faith confronts, the nature of the Christian church and of its faith are nowhere so openly revealed as in the missionary enterprise. By boldly affirming the church's non-involvement in the war's belligerency its missionary boards have given the lead which the whole church, if it is true to its future and faithful to Christ, must follow. Only as it does so can it face the spiritual need and opportunity in Asia and Africa and the Pacific island world after the war without evoking suspicion as to the disinterestedness and sincerity of its mission. But if it resists the temptation to take a belligerent part on the side of any warring nation, its character as the ecumenical body of Christ will be certified to the world in a manner which cannot be challenged.

Conference in Casablanca

THE AUDACITY which led President Roosevelt and Prime Minister Churchill to confer for ten days almost under the noses of the European members of the Axis was a telling stroke in the war of nerves. No meeting of Hitler and Mussolini in the snows of the Brenner Pass ever contained half the drama of the arrival over Casablanca of clouds of war planes escorting the flying ships of the premier of the United Kingdom and the President of the United States. Even the long heralded meeting between French High Commissioner Giraud and General de Gaulle, which occurred at the same time, shrank into relative insignificance. Considered simply as a dramatic symbol of Anglo-American solidarity, this fourth conference between Mr. Churchill and Mr. Roosevelt left nothing to be desired.

Its effect on the people of the two nations whose leaders met in a city where fighting occurred only yesterday was certain to be electric. Suddenly the war in North Africa moved much closer to them all. The importance of the North African battle front was dramatized. The commitment of the French leaders to the cause of the United Nations, which has always been veiled in some doubt, was strengthened. Throughout the Axis anxiety must have been created over the nature of the plans adopted during the ten days of conference. It is reasonable to conclude that no such length of time would have been spent had not the planning been on a huge scale. And the simple fact that it took courage for leaders to make this hazardous

journey and to confer for so long in a city within bombing range of Axis aircraft, added to the attention-compelling value of the conference.

The effect on the allies of Great Britain and the United States is likely to be much less pronounced. Premier Josef Stalin had been invited. He had declined the invitation because he was busy directing the Soviet Union's huge winter offensive. Russia's scarcity of top-ranking military leadership has been crucial since the 1937 purge, and the recent disappearance of Marshal Timoshenko probably made the Russian dictator's plea that he could not leave home convincing. In any event, the announcement which told of the meeting reported that the Soviet government had been kept advised of the course of the discussions. So also was the government of China, whose Generalissimo Chiang Kai-shek was apparently not invited.

It is not captious carping but sober and objective realism which compels further comment of a more critical nature. The fact that only the heads of the free French, the British and the American governments were present sharply emphasized the conviction that among the Allies in this war there are gradations which may easily become discriminations. This was sharply emphasized by the report, issued in Washington while the Casablanca conference was in session, on shipments of lease-lend goods. Great Britain has received well over 70 per cent of the aid we have given our allies, Russia nearly 20 and China less than two per cent. This yardstick is not to be ignored. The withdrawal of the Chinese military mission indicates that our long suffering Asiatic ally has not ignored it. If the relationship now prevailing between the United States, Great Britain, Russia and China were to be expressed in a formula, on the lease-lend basis the equation is 1:1:4:50. That is, Great Britain and the United States regard each other as first-class allies, but we regard Russia as a fourth-class and China as a fiftieth-class ally. If Chiang Kai-shek did not even receive an invitation to Casablanca, this fact will carry its own meaning not only to China but to the whole Orient.

While the selection of Casablanca as the site for the meeting had certain dramatic values, it also served to call attention to the fact that nothing was done, so far as is known, to solve the demoralizing dilemma into which we have fallen in Algeria. Generals Giraud and De Gaulle met for the first time. They were photographed shaking hands and quoted as declaring that all Frenchmen must unite to free France. But the De Gaulle headquarters in London have already announced that almost no progress was made toward an agreement with Giraud, and on the more fundamental issue of United Nations collaboration with French leaders now in North Africa who have previously revealed themselves as in sympathy with totalitarian ideologies, not a word had been said up to the time this paper went to press. This silence is bound to sound ominous to that portion of the population of the United Nations which passionately wants to believe that freedom and democracy may come into their own after the war.

About the time the Anglo-American-French conference opened in North Africa, as we now know, Marcel B. Peyrouton was installed by General Giraud as governor general of the strategic province of Algeria. Mr. Peyrouton had been minister of the interior in the first Vichy cabinet and had later gone as ambassador to Argentina, which post he resigned on Laval's return to power. Previously he had been governor of Tunisia and of Madagascar. General Giraud wanted to use Peyrouton's administrative experience. The American authorities evidently approved, for they provided the air transportation which brought him from Buenos Aires to Algiers. Free French forces in London, who must have known of the North Africa conference, raged when the news of the Peyrouton appointment was released while the conference was in progress. They stigmatized him as one of the most ruthless and brutal of the Vichy opportunists, and cited the severity with which he had beaten down early French resistance to collaboration with the nazis. They further charged that in April 1941 he had said that "only madmen believe in British victory."

While the meeting in Casablanca underlines the crucial importance of North Africa for United Nations military strategy, the appointment of such a collaborationist as Peyrouton starkly emphasizes the pitfalls which beset democracy as it tries to fight its way through the complexities and political contradictions of this war. There can be little doubt that Mr. Churchill and Mr. Roosevelt threshed through with care every foreseeable detail of the vast military problems which must be solved before a United Nations victory becomes a reality. But other issues are involved besides military victory, vital as that is. Even military victory may be delayed or made impossible if the United Nations' course in North Africa gives Quislings everywhere to understand that they have nothing to lose by working both sides of the street and jumping whichever way opportunism dictates. The Casablanca conference would have brought more lasting encouragement if it had revealed a true union in council of Russia and China with Great Britain and the United States, and a determination to bestow Allied blessing only on those whose loyalty to the United Nations' cause is beyond question.

Lament

THIS man is dead,
For he no longer lifts his head
In praise to God for life and light.
For him no more the dawn strikes fire
In heart and soul. The spangled night,
The silver noon, cannot inspire
This man with hopes and dreams,
For he is dead.

This man is dead:
From friends he turned to gain, instead;
Would sell a brother man for gold;
His home is as a countinghouse,
Dark prison walls, secure—and cold.
The winds of spring will never rouse
This man from winter's dearth:
For he is dead.

THOMAS CURTIS CLARK.

The Future of British Imperialism

By J. H. Oldham

I WELCOME the opportunity given me by the editor of The Christian Century to discuss frankly a subject on which the American ambassador to Great Britain warned us not long ago there was a greater divergence of viewpoint between American and British opinion than on any other. The editor generously allowed me to choose my own title, but I take the one he suggested, because it at once raises the issue which seems to me most deserving of discussion.

One of the most fruitful sources of misunderstanding is the variety of meanings and associations which attach to particular words. If the word imperialism means what it can mean—and I have no doubt does mean in the minds of some readers—namely, the political and economic exploitation of one people by another, there is little left to discuss. I am in wholehearted agreement with those who want to get rid of it. A paper on "The Future of Imperialism" might in that case be compressed into the sentence, "Pray God, no future."

I suggest therefore that we should dismiss from our minds, so far as we can, terms that prejudice the issue, and look together as objectively as we can at the *thing* which goes by the name of the British empire and at some of the real problems which its existence raises, not only for Great Britain but also for the United States and the other members of the United Nations.

The Commonwealth No Problem

The self-governing part of the British empire creates no problem for Americans. The self-governing dominions are nations as independent as Great Britain or the United States. Each dominion decided entirely for itself whether it would enter the war. Mr. Vincent Massey, high commissioner for Canada, in a recent broadcast called this equal partnership between free peoples the most notable practical achievement in the art of living together in the history of mankind, and added that in the building of the empire "one strand has run through the whole story—the love of liberty handed down from father to son to the present day." General Smuts, who in his early days fought against Great Britain, and on one occasion, as he recently recalled, had Winston Churchill in his hands as a prisoner of war and sat in judgment upon him, in his address a few weeks ago to a combined meeting of members of the two Houses of Parliament spoke of the British Commonwealth of Nations as "this greatest human experiment in political organization, this precedent and anticipation of what one hopes may be in store for human society in the years to come."

Historical memories are often long, and it need surprise no one if in America, which was born out of the negation of the British empire, there should cling to the term inseparable associations with the empire of George III. The quotations from leaders of two nations of the British commonwealth show that in the intervening years the idea of empire has undergone a complete transformation.

The external change has been accompanied by a fundamental shift in the British consciousness. The human mind is influenced at much deeper levels by its experience of realities than by abstract theories. This is especially true of the British mind, which is by nature distrustful of ideologies of all kinds, and prefers to plod along in pedestrian fashion, keeping a firm hold on the things that seem to work well in practice. It has found in experience that freedom works, and has come in consequence to have a profound belief in it. The majority of British people have come to think of the empire as a process and purpose without precedent in history; as the progressive growth of an association of free peoples of different races, civilizations and creeds, some of whom have already achieved political independence and the rest of whom are at varying stages on the way towards it.

Differences in Degree

If this is true, the divergence between American and British opinion about imperial questions is not in regard to principle or fundamental policy but about matters of degree and emphasis, the importance of which I have no wish to minimize. The differences arise from the question's being seen in two different perspectives. What we need is to combine the elements of truth in each.

While the evolution of the British empire is in the right direction, the pace may be too leisurely without prodding from outside. Wendell Willkie in his lightning tour around the world has sensed something of great importance. He is quite right in insisting that in view of the strong tides of feeling he has found in the Far and Middle East things need to be speeded up. While not everything that he has said has met with acceptance on this side, the general line he has taken has had a friendly reception from the press of this country. Similarly Dr. Reinhold Niebuhr's insistence on the importance of mutual counsel about these imperial and colonial questions between all the nations which have a direct or indirect interest in their right solution deserves the heartiest welcome.

'S.O.K.O.P.'

But if there are ways in which the American view may correct the British perspective, there are also respects in which the British view may be nearer to the truth of things than the American, because of its closer association with those who bear governmental responsibility. Anyone who has had occasion on any question to attack a government policy and has later had an opportunity of seeing the difficulties from the inside knows how differently things can appear from the two viewpoints. A ministerial friend of mine, whose name is known far beyond the bounds of his own church, has the habit of scribbling occasionally on a document submitted to him the mysterious letters "S.O.K.O.P." These are known by the initiated to signify "seems o.k. on paper." Problems are always vastly

easier to solve if one is able to think away the concrete particularities of tradition, custom, prejudice, conflict, cultural and economic factors, limited resources, which make up every human situation.

The subject of India is of acute concern at the present time to many people in America, as it is also to many in this country. It is no part of my present purpose to offer a defense of British policy in India. I believe that mistakes have been made, some of them bad mistakes. I regard the present situation in India as deplorable. But in spite of all this, there are solid grounds for holding that British policy in regard to India is not a contradiction, but an illustration and confirmation, of what I said about the evolutionary trend of the British empire.

It is difficult in the tangle of problems which India presents to see the wood for the trees. But for our present purpose the dominating fact is the declaration of the government which Sir Stafford Cripps took with him to India last year. In this the British government defined its object as "the creation of a new Indian union which shall constitute a dominion, *associated with the United Kingdom and the other dominions by a common allegiance to the crown, but equal to them in every respect, in no way subordinate in any aspect of its domestic or external affairs.*" The italicized words reproduce the exact language of the famous Balfour memorandum of the Interimperial Conference of 1926, defining the relations between Great Britain and the self-governing dominions to the satisfaction of all concerned.

Cripps in India

When Sir Stafford Cripps was asked in India, "Will the Indian union be entitled to disown its allegiance to the crown?" he replied that, in order that there should be no possibility of doubt about this question, there had been included in the declaration a clause that no restriction would be imposed on the power of the Indian union to decide in the future its relations to the other member states of the British commonwealth, and that it would thus be completely free to remain within or to leave the commonwealth. He also stated quite explicitly that the British government had no intention of making any conditions guaranteeing the vested rights of British interests in India. British commercial interests will have to take their chance in a self-governing India in exactly the same way as in any other independent nation.

Whatever faults or mistakes may have been made in the past or present, I am quite at a loss to see what more in respect of substance the British government could offer. It is, of course, possible to question the sincerity of its intentions. But, apart from the explicit assurance by the prime minister after the breakdown of the negotiations that the declaration represented "the settled policy of the British crown and Parliament," the decision, once taken, is one on which public opinion in Britain and the dominions would not allow any government to go back. It is here that the history of the growth of the self-governing dominions is of crucial importance. British policy in such matters is determined not by the arbitrary decision of the government of the day but by the far deeper forces of the living, historical evolution of the empire.

But what of the present intolerable situation in India? It appears to me as one of those tragedies in human life in which even the best intentions seem to be frustrated by forces too strong for them to overcome. It can be said with a good deal of confidence that if India had had a homogeneous population, and consequently a body of leaders who could speak for the people as a whole, the present intolerable situation would never have come about. It is quite contrary to the British tradition and way of doing things to reach a major decision and then to interpose difficulties in giving effect to it.

The Viceroy's View

I know that official utterances are apt to be suspect, and if I quote from a recent speech by the viceroy it is only because he has put in a telling way a truth which many wholehearted sympathizers with Indian aspirations have been forced by the facts to recognize. He said that we were all familiar with the suggestion that the troubles in India were due to Britain's refusal to part with power, but that in fact the truth was the exact contrary—namely, that the troubles were due to Britain's expressed readiness to part with power. So long as there was a firmly established neutral authority to hold the scales the tension between the Hindu and Moslem communities could be kept within bounds, finding expression in an occasional riot. But with the prospective withdrawal of that authority the conflict is assuming the form of an acute struggle for political power, and there is open talk of civil war.

It is not in Britain's power to *give* India freedom; it is for India to *take* it. The dominions took freedom by first making themselves united nations, for example, the French and British in Canada, and the Dutch and British in South Africa.

There is little space to say anything about the congeries of territories and islands, large and small, under varying forms of government and at different stages of development, which make up the rest of the British empire. The roots of self-government have already been planted in every colony. The growing plant varies from the substantial measure of representative government in Ceylon or the West Indies to the native administration of a tribe in Tanganyika managing its local affairs.

Small Nations Helpless

We can easily fall into error, however, by thinking of the problem too exclusively in terms of the education of politically less advanced peoples in the management of their own affairs until they are able to stand entirely on their own feet—a process which enlightened American opinion might help to speed up with a few vigorous prods. We should in that case be failing to take account of the realities of the world today. We must certainly aim at the maximum progress towards self-government, but the idea that in the modern world small peoples are capable of standing entirely on their own feet belongs to the thinking of the nineteenth century rather than to that of the twentieth.

In order not to seem to be indulging in special pleading, I will illustrate my meaning from the problems of the

future of Europe rather than of the British empire. It has been pointed out by Professor E. H. Carr in his widely discussed *Conditions of Peace,* and by others, that the coming of modern weapons of war has completely transformed the problem of defense as it affects small nations. No small people has the resources to provide itself with a thousand tanks or a thousand airplanes, and lacking these it is at the mercy of any great power that chooses to threaten it. If this is true, it would seem that until there has actually been established some world order that does away with the use of force, the peoples that make up the British empire have no choice except between continuing to be associated with it in some form, achieving self-government in their own affairs within its framework and enjoying its protection in their external affairs, or becoming the prey of an imperial power with very different aims. Even in regard to a great country like India the question of naval defense is a major problem, which has been allowed in the heat of controversy to fall too much into the background.

In the economic sphere, no less than in that of defense, it is impossible in the modern world for small peoples to stand by themselves. They are in danger from the economic, no less than from the political, action of other nations. Against this danger they need the protection of association with some larger political unit.

Again, some of the territories that make up the British empire are so poor in resources that they cannot provide for their own material and cultural advance without outside help. I sat for ten years on the advisory education committee of the colonial office. The government invited some of the leading educationalists in Great Britain to serve on the committee, and its outlook was as enlightened, liberal and progressive as could be wished. But in some of the territories the committee were confronted all the time with the stubborn fact that there was no money to do any of the things that urgently needed to be done in regard to health, agriculture and education. The only possible remedy for this state of things was provided when the British Parliament three years ago voted a grant up to five million pounds a year to assist the economic and cultural development of the crown colonies and protectorates. Though initiated in wartime it was not a measure for war purposes but the culminating point in a growing recognition that there could be no future for the people of some of these territories unless aid was given from outside. We began this paper by noting the ambiguity of meaning in the term imperialism. It is certainly a far cry from the conception of it as the exploitation of subject peoples, which we repudiated, to the point at which the British taxpayer shoulders the burden of helping those who are too weak and poor to help themselves.

Anyone who will take the trouble to follow out the implications of these bare hints, which are all that space permits, will be convinced that there is no easy or simple answer to the question of the future of imperialism. That answer is bound up with the question of the extent to which it is found possible to abolish the threat of war, to establish some kind of world order, and to bring about international cooperation in organizing the economic resources and commerce of the world. Ultimately it is a question whether the stronger and richer nations are prepared collectively to provide for the health, education and social well-being of less advanced peoples in the same way as they have begun to make such provision for the less privileged sections of their own populations.

Church Member and Citizen

By James McBride Dabbs

IT WAS early Sunday morning, with the first gray just suffusing the darkness. On duty at the airplane observation post, I saw the pines and oaks take shape, color, depth until they stood out clearly against the undifferentiated background. But perhaps because it was Sunday and also because I was on duty for the state, though I saw the landscape growing clearer I was really trying to clarify my mind as to the relation between the Christian church and the state at war, between the individual as church member and the individual as citizen. I knew I did not want the official blessing of the church on our side; and yet I felt that our side was, relatively, right and that we should win the war, both because of our resources and because of our emotions in using them. This dual attitude looked inconsistent, yet I did not feel it was. Was I separating morals and religion, assuming that the citizen-soldier is to act morally but not religiously, while the church is to be religious but not act? Or was I willing for the citizen-soldier to act without the blessing of the church because I placed no value upon the church?

The answer to the second question is clear. I was not willing to forego the blessing of the church because I felt it would be useless; my reason for not desiring that blessing was that I felt it would be misplaced. There was—and is—no doubt in my mind that the church matters; but it matters in some other way than in support of, or attack upon, the state at war. I think we shall find that, at least during war, the attitude of the church differs from that of the state in three ways, and that therefore there is a threefold conflict in the minds of those who are, sincerely and earnestly, both members of the church and citizens of the state.

In the first place, the attitude of the church is one of "togetherness"; that of the state one of "apartness." Ideally, the church consists of those who have realized the tragedy in this world of man the doomed dreamer and who, with this realization of man's unity in despair, have awakened to a perennial joy in God, who binds all men and all things together. The church therefore longs to draw all men everywhere into its fold. In the church all

are equal, Americans, Japanese, Germans; equal in their actual doom, equal in their possible joy.

The attitude of the state at war is, on the contrary, the attitude of "apartness." Whatever nations may be together—as in this war—the world is parted; and members of the one church, enlisted now as soldiers of their respective countries, are parted into mutually opposed groups. As soldiers they are trying to kill their enemies, but their fate is a tragic one, for they cannot entirely forget their vision of man's oneness, and they know that their separation from others is therefore a separation from themselves; they recognize their sinfulness. It may be partly because of this violent separation from the enemy that soldiers are drawn into such close comradeship with their fellows; they are thereby trying to close the fissure in their lives.

God at Work in Battle

Thus is God at work even in the battle, working as always to draw men together, making them conscious of how good it is for brethren, even though they be fighters, to dwell together in unity. The Christian soldier accepts with gratitude this blessing which has bloomed, so strangely, in the midst of his sin-divided world.

But why, it may be asked, if God is there in the battle, is the church not there also? The church is there: as both an ideal and a reality, dim now but not forgotten, in the hearts of Christian soldiers; as an active force for the relief of suffering; as a comfort and inspiration in the lives of the chaplains. But the church as an institution cannot throw its weight on one side of the conflict, for the church is on both sides: wherever two or three are gathered together under Christ's banner, there is the church. The universal church, like its Founder, must suffer the tragic tension of having its children at one another's throats. It cannot escape this tension by denying some of its children and supporting the others in the civil warfare.

But if God is on both sides in this war, is it not immaterial, then, which side we are on, and which side wins? I did not say that God is equally on both sides. Our side will win this war, because it has more men and material resources, *drawn together by a more cohesive idea.* Yet we are fighting our brothers, men like ourselves, who are also drawn together, though less effectually than we are because by a less cohesive idea. God as the cohesive force of the world is on both sides, but not equally.

Force or Persuasion

But why, then, if God is in the war on both sides, should the church not enlist on both sides? Because the church does not finally believe in war as a method of settling disputes. This brings us to the second difference between the attitude of the church and that of the state at war.

The church relies upon persuasion, the state at war upon force. The church relies upon persuasion, first, because, *being convinced of man's oneness in God,* it cannot use force against others without using it against itself, whereas it can use persuasion because it is using it on itself—on the so-called others who are yet one with it in God. In the second place, the church relies upon persuasion because it believes that God relies upon persuasion. This belief is the fruit of the noblest thought of the past twenty-five hundred years. As Whitehead points out, this is what Plato suggested, what Jesus illustrated, and what the church fathers, bringing Plato and Jesus together, proved. "God is the Great Persuader." If I be lifted up, said Jesus, I shall draw all men unto me.

It is the function of the church to lift Jesus up; in its own brotherhood to reveal him to the world. It is the faith of the church that Jesus, being thus lifted up, will draw men unto him. I do not say that the church has always followed this faith, or even always clearly realized it; I say only that this is its noblest faith. The church persuades men toward goodness.

But, someone may object, though God does use persuasion, he also uses force, and therefore the church should use force. If God uses force to control man, he exerts it through nature or through men. Nature, in my belief under God's control, does force men to obey; the desert parches the man who refuses to carry water, the arctic freezes him who refuses to wear furs. Is this God's action? In a sense, yes. But it is no model for man, for man is above nature. The temptation to make it a model is due to our kinship and extensive dealings with nature. I drive the spike with the sledge, but I try to lead my child. But even nature persuades, fructifying our own desires, as the sun the seed. The realistic Aesop used this fact in the fable of the contest of the wind and the sun over the traveler's cloak.

Does God Use Force?

The question of God's exerting force through men is a more difficult one. I am inclined to think, however, that he does not. What, then, of God's judgment, of which it is often said that we are witnessing today a terrible instance? This, I think, is what happens: The men of one nation separate themselves, and are separated, from the men of other nations. But since men have their existence only in the great society of God, the men of this nation have already weakened their existence, and thereby the existence of others. Nation now uses force against nation, until at last the erring nation is brought back into non-forceful relations with the rest of mankind. This we often call God's judgment; or, more accurately, we often call God's judgment the suffering and loss that have come, and rightly, to all the nations, since each is his neighbor's keeper.

Such suffering does occur, and inevitably; but if we call it God's judgment we should be very careful as to what we mean. It is not, I think, the spirit of God in man that causes him to use force against other men. It is the relative absence of this spirit, the relative lack of the sense of man's oneness, among men in general that starts the erring nation on its career, and that causes the other nations to meet force with force. This mutual use of force, though supposedly exerted only against the enemy, undermines the manhood of every man involved, for each man in fighting others is also fighting against himself.

It is partly because all use of force against men is in effect civil war that wars finally stop. It is also, and more importantly, because God is in the war, not exerting the

force but, as always the Creator, drawing together the men of each side, and therefore at long last drawing mankind together. Mankind's use of force against itself is disintegrative; God's action is creative. What we call God's judgment is the relative absence of God, the relative chaos into which, inevitably, we wander when we follow our erring wills.

Filled with the vision of God as the Great Persuader, the church looks upon the use of force as an evidence of man's sinfulness, that is, of his partial separation from God and other men. Since its members are sinful, and responsible for the consequences of their sin, the church is tragically involved in the sin. Yet it need not, as an institution, sanction the necessary consequences of sin as righteous. It can still make its prayers and offer its services to the one God, who by his persuasive love makes more complete the lonely individual, draws closer together the soldiers on both sides, and will finally unite all nations that dwell upon the face of the earth.

The Listening Church

Believing in persuasion, the church would also be persuaded. It therefore cultivates the attitude of "listening." This marks the third difference between the church and the state at war, for the state at war has made up its mind and thrown itself completely into action. The church, in Hardy's words, is

> An inland company
> Standing upfingered, with "Hark! hark!
> The glorious distant sea!"

For the church is the company of those who are aware of something far greater than man, or of all man's institutions, significant for man; the company of those who continually consider what this is, who contemplate man's far-come and far-going nature, who listen for any directions from the void. Be still and know, say the Scriptures.

The state at war, on the contrary, the citizen engaged in war, has largely put listening away. Having foregone the use of persuasion, he is not to be persuaded. Swept away by the storm, both without and within, he cannot hear the still small voice. He has adjusted his mind to accept one of two eventualities, victory or death. He does not long to know God's will; he longs to receive more strength to do his own will, which is also the nation's.

Which is also the nation's. This is the saving clause. In arguing that the church cannot as the church enter the conflict, let us not make the situation of the soldier more lonely than it is. The soldier does not fight without God, though the vision he has of God may be far more limited than the vision he may once have had in the church in the company of other believers. The soldier is persuaded by God, though the persuasion is necessarily far more limited than that he may once have felt in the church in the company of other believers. The soldier finds himself in a situation the possibilities of which for goodness are extremely limited. Yet even here, in the noise of battle, he may hear God urging him to be loyal to his comrades at whatever cost, to discipline himself for one end yet to be kind to his fallen enemy, to have faith in his leaders, to repress all leanings toward fear and cultivate a stout heart. His situation will be such that God will hardly persuade him—indeed one may think that God will hardly attempt to persuade him—to love his enemies.

The Persuasive God

It is Whitehead's thought that "God tries to persuade the world at each occasion to such perfection as is possible for it." There is the perfection of the soldier and the perfection of worshipers about an altar. Jesus did not tell the soldier to leave soldiering; he told him to be a good soldier. In the arduous training for action, and in the heat of the fight, who could recollect the winsome vision of Jesus? But for those who gather in quiet churches far from the battle that vision still has meaning. The church would be false to itself if it let it go. God asks of us only that we do the best we can in the situation in which we find ourselves; the best the soldier can do is not the same as the best the assembled church can do. For the one, loyalty to his comrades; for the other, loyalty to man.

The very chaos of war may arouse in the minds of some who fight a longing for peace. This is God's voice, persuading men to such perfection as they are capable of. But I would not make too much of this. The vision of peace that appeals to the battle-worn soldier is too apt to be a vision merely of the cessation of action. Such a life, with its boredom, is as destructive as war. Yet, aware of the limited goodness of the soldier's life, we encourage ourselves by recalling from it whatever goodness we can.

With its attitude of togetherness and listening, and with its method of persuasion, the church is necessarily out of the war. Yet church members are in the war. I have tried to show what real—what religious—comfort and encouragement they have. Meanwhile, the church will remain, as a church not unfaithful to the heavenly vision, to welcome all the fighters home. I do not for a moment believe that they will feel any scorn for it because it has remained a non-belligerent in the conflict. I believe rather that at least the more thoughtful among them will be grateful for the one institution that has seen beyond the battle. For men return from war weary of force but with faith in little else; they have forgotten persuasion. Of this the church will remind them; and now it will have the chance to persuade them, and all men, toward a peaceful world. It will do the job better for having never denied the vision of its Founder.

As These Bright Colors

SET out the flag against the wind and sun;
Set out the flag and watch the ripples run
Across the stars and bars to fade in space.
There is no line of color, creed or race
To those who hold this waving emblem dear.
To them suspicion, doubt and greed and fear
Like the white ripples blown into the sky
Across the lines of red and white must fly.
Out of the blue, into the blue, this call
Destroys dividing lines and over all
The three bright colors merge at last to one—
As these united hearts—as ripples run.

RAYMOND KRESENSKY.

FEBRUARY SURVEY OF BOOKS

William James Still Lives

WILLIAM JAMES, THE MAN AND THE THINKER, ADDRESSES IN CELEBRATION OF THE CENTENARY OF HIS BIRTH. *By Max Otto and others. University of Wisconsin Press, $2.00.*

IN COMMEMORATION OF WILLIAM JAMES, 1842-1942. *By Horace M. Kallen and others. Columbia University Press, $2.75.*

HERE are twenty-four addresses by representative philosophers setting forth the traits and the ideas of the man to whom is given credit for turning philosophy into new and fruitful directions. Though it is thirty years since his death, all these writers give James the honor of being very much alive today. They recognize that his writings carry on the stream of thought to which Bacon, Milton, Locke and Mill contributed so much and which John Dewey continues. Donald Cary Williams is brilliantly critical. Norman Cameron gives James' answers to psychoanalysis.

Though a Harvard professor of philosophy, James embodied the free American spirit more often identified with the west. Born to wealth and culture, he was a real democrat by his respect for human beings in every station of life and by his insatiable curiosity concerning the inner life of all kinds of people. His education was unconventional. He did not receive the usual degrees, A.B., A.M., Ph.D. His essay on "The Ph.D. Octopus" should be read by all doctors both before and after taking. The one course he completed was for the M.D. During the years most youth spend in college he was living much of the time in London, Switzerland, Paris, Boulogne, Geneva and Bonn. He thought of becoming a painter but turned to science, and particularly to physiology, in which he began his teaching career. He went on an expedition to Brazil with Agassiz but wrote at the end of a letter, "When I get home I'm going to study philosophy all my days."

The years of travel, varied social contacts, mastery of languages, diverse vocational impulsions and, at length, absorption in biological sciences prepared the way for his monumental work, *The Principles of Psychology,* which appeared in 1890. The remarkable literary style of that work, as of all his philosophical writings, was more the expression of his scintillating thought than of a studied art. Seldom does the fire and glow of a scholar's mind permeate so vividly his scientific thinking. This was partly due to his love of concreteness and particularity, and partly to his conviction that the supreme concern of science and philosophy is with the conduct of life. His revolutionary influence in philosophy was largely due to the insight and courage with which he pressed these two characteristics into all problems. One of his essays which he wished everyone to read he called "A Certain Blindness in Human Nature." His *Varieties of Religious Experience* exhibits the same quality of profound interest in all things human, even within creeds or conditions of life externally remote from his own. He was skeptical of the value of all types of philosophy—rationalism, idealism, absolutism in any form—which undertook to measure experience by preconceived categories derived from abstract thought, intuition, dialectic or logic. His was a philosophy of empiricism, voluntarism, pluralism. Empiricism required respect for facts and for all kinds of facts including the fact of value. Voluntarism meant real freedom of action, of choice, selection, purpose, will. Knowledge is an instrument of this passional and purposive nature of man. Pluralism expressed his revolt against absolutism. There are many points of view, many forms of truth, beauty and goodness.

For James this world is a world in the making, a world "half-wild," a world to some extent subject to change by man's ingenuity and devotion. Such a world offers no *guarantees* of success even in the greatest moral concerns, but just on that account it does present *challenges.* Therefore life calls for faith, the faith of adventure, of risk. Creativity is very real, though limited, in human experience. Man is not just re-enacting a play already written. Life is a real venture in which something may be gained or lost. Therefore it has zest, tang and meaning. Life is degraded when it is regarded as *copying* something, however exalted. Truth is not measured by standards set up in the past so much as by consequences which flow out of it for the future.

Many of the writers in these volumes sense the fact that the philosophy of William James yet has much to contribute to the liberation and vitalizing of religious thought. Dr. J. Seelye Bixler is typical of this view. He says: "James thus becomes the great apostle of religious faith because he defines faith as based on loyal emotional commitment. Faith is the readiness to act in a cause the prosperous issue of which is not assured in advance. Religion is willingness to venture and to risk on behalf of the ideal to which we are committed."

EDWARD SCRIBNER AMES.

Soviet Foreign Policy

DUEL FOR EUROPE. *By John Scott. Houghton Mifflin Company, $3.50.*

PROBABLY a decade or more will have to pass before historians can be absolutely certain of the underlying causes of the present war. Meanwhile such books as Mr. Scott's help to illuminate the darker corners of international rivalry and intrigue. The author sees this war, not as a contest of ideologies, but as a struggle for mastery of the European continent. Down to about 1900 the supremacy was held by Great Britain, but Germany was emerging as a powerful challenger. The war of 1914 dealt a hard blow to German strength, but it did not restore the domination of Britain. Instead, both Germany and Russia gradually emerged as pretenders to the European scepter. By 1939 both "had left Britain far behind in everything except naval strength, and the ephemeral power of the City of London." Thus the ground was laid for the Soviet-German war, which, in Mr. Scott's opinion, is the main war.

The most valuable portions of the book are those which cover Russo-German relations from 1938 to 1941. The author shows that, from Munich onward, Soviet foreign policy was founded exclusively upon opportunism and national self-interest. Stalin was shrewd enough to see that Chamberlin was plotting to divert nazi dynamism eastward. Moreover, he believed that he could win from Hitler concessions essential to Russian security—a free hand in eastern Poland, the Baltic states and Finland—and he seriously underestimated German military strength. For these reasons he welcomed the opportunity to conclude the pact of August 1939, apparently in the belief that Hitler's promises could be trusted and that Russia would now be free to pursue her own destiny unmolested. Several of the results are interesting to recall. Editorials in *Izvestia* referred to fascism

as "a matter of taste" and excoriated Britain and France for making war upon Germany. On September 28, 1939, the Russian and German governments issued a joint declaration calling upon Britain and France to end their war with the Reich on the ground that the liquidation of Poland made a continuance of hostilities contrary to the "interests of all the peoples." It required the collapse of France to make Stalin realize the dangerous game he was playing. Even after that the Soviet government continued to fulfill its economic commitments to Germany. The author estimates that by the end of 1940 the nazis had received from Russia 1,250,000 tons of cereal grains and no less than 1,200,000 tons of petroleum products, mostly in the form of lubricating oil.

The title of the book is possibly somewhat misleading. The author does not insist that Stalin and Hitler are equally motivated by lust for power. What Stalin desires above all is an opportunity for his country to complete its economic development free from the threat of foreign interference. At the same time he probably has some lingering doubts that Russia can ever be entirely secure as long as capitalism remains in the rest of Europe. It will be up to the capitalist nations to allay these suspicions as the price of Soviet cooperation after this war. The author warns that the Russians are not pacifists, despite all the efforts of Litvinov for collective security. This is borne out by a quotation from the *Komsomolskaya Pravda* about a month before the German invasion: "Every Soviet family or school is duty bound to instill in the Soviet youth from the earliest age military spirit, a love of war, endurance, and boundless loyalty."

EDWARD MCN. BURNS.

An Indispensable Social Unit

THE SMALL COMMUNITY. *By Arthur E. Morgan. Harper & Brothers, $3.00.*

IN WRITING this book Arthur E. Morgan auspiciously enters the field of sociology. Dr. Morgan, not a professional sociologist, came to eminence as an engineer in the reclamation of wet lands and flood control, with his leadership in the Tennessee Valley Authority a crowning feat. As president of Antioch College he was known as an original and dynamic educator.

Taken as a whole, *The Small Community* aims to give to the reader a historical background of the community, a picture of the present situation, a hint of possibilities and suggestions for action. It is meant to serve as a guide for people "endeavoring to work intelligently in small communities." It is a statement of faith in the small community. It has the forcefulness and persuasiveness of a personal testimony. It is born out of observation, a deep concern and experimentation, buttressed by wide reading and a favorable acquaintance in the field of sociology and economics.

"The community," writes Dr. Morgan, "is an association of individuals and families that, out of inclination, habit, custom and mutual interest, act in concert as a unit in meeting their common needs." Historically, man's home has been in the small grouping or community. He has seldom dwelt on isolated farms as do many American farmers, and the city is a phenomenon of the last century. Man needs a community. The family, not strong enough in itself, must have the supporting strength of a congenial environment to achieve its best purposes. Communities may form in the city as well as in the country. Economic and social forces modify the development of a community but do not alter the basic factors which make a community.

This small community supplies the lifeblood of civilization. It is the foundation of democratic life, a source of leadership and the seedbed in which can grow the elemental traits which make a good society. The small community has the capacity to endure national catastrophe and to maintain and transmit basic culture from generation to generation.

But, says Dr. Morgan, of the major factors which determine the quality of national life, few are receiving so inadequate attention as is the welfare of the small community or the primary group. In modern times the small community has been orphaned in an unfriendly world. "It is despised, exploited, neglected and robbed, and neglect of it has been one of the primary reasons for the slowness and the interrupted course of human history." Let the small community disintegrate and the civilization will decay.

This book is also a signpost directing the community to its true destiny. One may have a nostalgic sentiment for the old community. Old virtues may abide, but not always in the old forms. The community must possess these ancient virtues in a new world. That comes only by very wise planning and by effort. The new community takes into consideration its local setting and resources, conditioning factors in the region and relationships to the larger world. A community cannot be isolated and unrelated. The creative forces in the world must flow through it. But the community is local and distinctive.

To reach this goal, the community must have objectives (the author names them), the community idea must be kept dominant, and there must be a cooperative attitude and technique. A chapter is devoted to a well rounded, practical statement on the community council, an invaluable device for community development.

The publication of this book could not have been better timed. It comes from the press when the small community is being depleted and interest is being deflected to the so-called great issues of the day. Would that all people would read it and act. It is a book for laymen, written by a layman. It can be read with great profit by teachers, doctors, lawyers, business men, tax collectors, mayors, preachers and all others who exercise leadership in community life. It will help to pull bogged-down communities out of the mud, and lead them on the way to the "blessed community."

MARK RICH.

Teachings of a Hindu Saint

THE GOSPEL OF SRI RAMAKRISHNA. *Translated with introduction by Swami Nikhilananda. Ramakrishna-Vivekananda Center, $7.50.*

HERE IS not only a vivid life-size picture of a modern Hindu saint, but also a valuable source book for the transition period when classical Indian culture was beginning to feel the impact of the forces of modernization. This detailed diary of the faithful disciple "M", recording the conversations of Ramakrishna with his disciples and a kaleidoscopic stream of visitors, is a stage on which the brilliant figure of the saint lights up the varied views on life and philosophy of those who passed before him through tireless years of teaching. His visitors came from many walks of life—the learned pundit, the man of wealth, the very poor, the *sannyasi*, women wise, witty, devoted and wayward, the English-educated Hindu, the man of science, the actor, the musician, the man with wife trouble, the householder torn by India's age-old dilemma—choice between social responsibility and the holy life—representatives of Islam, Christianity, the Vedanta, the Brahmo Samaj, the Arya Samaj and the sec-

tarian divisions of Hinduism. In the midst of them sat Ramakrishna, "always blissful, of childlike nature, free from egotism and intoxicated with divine love." Rarely does such a treasure fall into the hands of the historian. The keeper of the diary, however, was not interested in history but only in recording the words of wisdom of his beloved master who came to be revered by his devotees as a modern incarnation of God.

Ramakrishna was a late flowering of three thousand years of India's quest for salvation. In him were embodied the findings of the long search for truth—the exaltation of the reality of the spiritual realm, the depreciation of this world and its enjoyments, the ideal of the saintly life detached from the world, emphasis upon *bhakti* (devoted love) as the easiest and best way of emancipation, and acceptance of mystical insight as proof of the reality of God. Ramakrishna's gospel was simple. Tirelessly he preached the necessity of breaking the bonds that bound men to earthly joys, symbolized by "woman and gold," and a complete absorption in the love of God. The door of hope was left open for the householder who could not entirely renounce his social responsibility, but upon his disciples he urged complete consecration to the holy life. So intense was his personal assurance of the divine love that he ridiculed social reform, "doing good to the world," as impertinent human egotism. All duties fell away from the God-intoxicated saint. Even prayer, the recitation of the divine names, meditation and worship were at last outgrown. Reasoning, metaphysical speculation, the scriptures, knowledge and the way of works were thrust aside. All problems were solved, all doubts banished by the simple formula of realization of God through love. This formula broke down the barriers separating all religions.

From his mystic experience Ramakrishna was convinced that Christianity, Hinduism, Islam, the paths of the Shaktas, Vaishnavas and Vedantas were only different roads leading to the same God called by different names. "Some address the Reality as Allah, some as God, some as Brahman, some as Kali and others by such names as Rama, Jesus, Durga, Hari." His favorite name was Kali, the Divine Mother, to whom he poured out his love as a trusting child. The refrain of all his teaching is in the words: "The bliss of worship and communion with God is the true wine, the wine of ecstatic love. The goal of human life is to love God. *Bhakti* is the one essential thing." Ecstatic trance had given him unqualified assurance of union with God, so that at the last he could say to his favorite, still doubting disciple, "He who was Rama and Krishna is now, in this body, Ramakrishna." The personal charm of the saint was so compelling that he won the affection even of those who were not able to accept his teaching. His disciples worshiped him and have carried his message to the world.

Indian religious philosophies have staked everything on the reality of the spiritual world. For almost three thousand years religious leaders have struggled free from the responsibility of making this a good world to find salvation in the realization of God. After all philosophic reasoning is over, the final proof of the divine reality is given in mystic insight. Yet mystical experience never gives new knowledge. All that it ever does is to give assurance of the truth taught by tradition. What will happen if the tradition fades, if the mystic experience is proved to be purely subjective and reason and science cannot build a bridge into the unknown? Faith may still lift a ladder for some, and the mystic will still be sure of his truth, but those who are no longer able to believe will be awed by the tragedy of surrendering the only world and life we know in quest of the nebulous unknown.

In addition to its presentation of the teaching of one of the world's great saints, this volume has other admirable features. It is beautifully bound and printed. The masterly introduction by Swami Nikhilananda is an excellent preparation for understanding the text. The vast number of devotional songs scattered through the work will be a revelation to those unacquainted with India's sectarian literature. The glossary of Hindu words is of immense value for the Western reader.

A. Eustace Haydon.

Goals for America

Goals for America, A Budget of Our Needs and Resources. *By Stuart Chase. Vol. II of series, "When the War Ends." Twentieth Century Fund, $1.00.*

TWICE within the past generation the people of America have opened the throttle and driven their machines at full speed. Twice they have achieved hitherto undreamed-of miracles of production. Twice they have found themselves prospering while thus engaged. In this book Stuart Chase holds that the lessons of this repeated experience are clear. We can end poverty. The machines which produce so effectively for war can also provide for the needs of peace. And the citizens of our country, he thinks, will insist that they be allowed to do so.

The book opens with a sketch, drawn with the skill which this artist in words knows so well how to use, of the situation we shall face when the war ends. Thirty millions of war workers and soldiers awaiting demobilization. Millions of machines awaiting conversion. Farms producing far more than we need for ourselves. Power resources enormously expanded. At home, piled-up demands for houses, clothing, automobiles, tires, refrigerators, radios and farm machines. Abroad, an irresistible call for food.

Both danger and opportunity will be bound up in this situation. If we fail to agree on a plan of action and resolutely carry it out, breadlines longer than any we have ever known will be certain and serious social upheavals will be probable. But for the purpose of this book, Mr. Chase assumes that in this crisis this nation will decide to conduct itself like a big pioneer family set down in the middle of a forbidding but potentially rich wilderness. There is accord concerning basic needs. The resources exist to supply them. Everybody works to make the resources cover the needs.

This book is a succinct survey of the basic needs of the 130,000,000 members of our national family and of our capacity to supply them. In language understandable by anybody with a high school education but with a command of facts comprehensive enough to merit the respect of experts, the author outlines our budget for adequate food, clothing, shelter, health services and education for everybody. The major facts concerning how to maintain minimum standards in each category of this "big five" are set forth. Our resources of materials, machines and manpower are outlined. At the end Mr. Chase summarizes his findings.

Taking the number of people employed in 1940 as a base line, he demonstrates to this reviewer's satisfaction, at least, that if they are properly trained and distributed, the minimum budget for adequate food, clothing, shelter, health service and education for everybody could be met with only 4,000,000 additional workers. He estimates that some 15,000,000 will be available at the end of the war after increases in the armed forces and labor to produce food for export have been provided. The surplus of available manpower can then go on to "challenge our citizens with . . . whole cities to be rebuilt and decentralized, mighty water-

sheds to be tamed, like that of the Tennessee; the forests of America to be put on a perpetual yield basis, the grasslands to be restored, the entire transport system to be integrated; civic centers, libraries, museums, research laboratories, universities, public buildings to reflect an aspiring culture in a new architecture and reflect it too in sculpture, painting, music, the theater . . . giving citizens a sense of belonging to the community again, of doing something vitally useful."

Mr. Chase believes that we can realize these goals for America. To do so will require the use of every resource. It is of interest to note that he now regards private enterprise as one of the most important of these resources. In the remaining books of the series he expects to deal with the "how" of his—and our—great problem. On the basis of his handling of the first two books of this series of six, this reviewer is prepared to say again that every American who takes the responsibility on himself of helping anybody else think should place his order for the entire half-dozen, to be delivered as they are published in the next few months.

HAROLD E. FEY.

Serpent-and-Dove Morality

THE ART OF WORLDLY WISDOM. *By Balthasar Gracian. Translated from the Spanish by Joseph Jacobs. The Macmillan Company, $1.50.*

BY WAY of introducing Gracian to a generation in which his name is familiar to few except special students of seventeenth century literature, it may be stated at the outset that he was a Spanish Jesuit (1601-58). Since he was born on January 8, the calendar would support the claim that he was "one of the first men of his century." In the scale of importance, he would scarcely rate so high, but his works were deemed important enough to be translated into many languages. The book which now appears in its third English version—but the only one to be made direct from the Spanish, the only one within the last two hundred years, and by far the best of the three—has been published also in French, Italian, German, Hungarian, Polish, Dutch and Latin. The latest of these is the translation into German by Schopenhauer, published posthumously in 1861. The great pessimist took much delight in the Spanish moralist's slightly cynical maxims of prudence, but a sketchy reading of his own *Aphorismen zur Lebensweisheit* for purposes of comparison does not reveal any close kinship between the two books. (The latter is a rather brief popular summary of Schopenhauer's philosophy, and not particularly aphoristic in style.)

Gracian's book has a place among the dozens of manuals of behavior which are the literary progeny of Castiglione's *The Courtier.* It appeared under the title, *The Courtier's Oracle,* in the first English translation (1694), and an equivalent phrase is used in the titles of several of the versions in other languages. The author himself called it *Oraculo Manuale y Arte de Prudencia.* Though he incorporated in it some materials which he had already used in books designed to instruct the proud but poor hidalgo and the ambitious courtier, it appears to be addressed to any "man of sense"—to quote from the subtitle of another French edition—who wants to maintain a reasonable degree of rectitude without letting it interfere with the main chance.

No quixotic devotion to ethical absolutes marks the maxims in which Gracian expresses his "art of prudence." That impractical idealist, Don Quixote, was, by the way, a character in what was then virtually current fiction. Gracian was fifteen years old when Cervantes died. It is hazardous to speculate about "influences" in literature and in currents of thought on the basis of mere conjecture and in the absence of data and documents. I would not want to say that Jesuit morality as expounded by Gracian was, as the passing of chivalry is supposed to have been, one of the applications of Cervantes' pungent critique of unrealism in the conduct of life. Conversely, Cervantes might have taken some hints from the Jesuits of Aquaviva's generation, which was also his own. These are merely titillating hypotheses.

What is demonstrably true is that, when the Renaissance had developed a new sense of man's freedom and responsibility, and when its secular mood had issued in the desire for other guides to the conduct of life than those afforded by the pulpit and the confessional, there arose a new type of literature dealing in a humanistic spirit with the manners and morals of gentlemen, ways of getting on in the world and, in general, what Mr. Jacobs aptly calls—in his translation of Gracian's subtitle—"the art of worldly wisdom." Castiglione, in the middle of the sixteenth century, was not the first but was the first to gain a wide reading. Henry Peacham's *The Compleat Gentleman* and *The Truth of Our Times* (facsimile of 1638 edition reviewed April 15, 1942) were in the same tradition. The essay form, created by Montaigne and adopted by Bacon, lent itself to the sententious expression of practical wisdom as well as brilliant flashes of opinion. Moreover, the folklore of all peoples had for centuries been coining proverbs of homely and practical wisdom. All these factors, whether they were "influences" or not, entered into the cultural background and furnished both patterns and materials which were available to such a writer as Gracian. A few samples will indicate, better than any summary, the character of his advice to "the man of sense":

> Thought and taste change with the times. Do not be old-fashioned in your ways of thinking. In everything the taste of the many carries the votes; for the time being one must follow it in the hope of leading it to higher things.
>
> If you cannot clothe yourself in lion skin, use fox pelt. Cleverness when force will not do. One way or another, the king's highway of valor or the bypath of cunning . . . astuteness has conquered courage more often than the other way.
>
> Find out each man's thumbscrew. . . . All men are idolaters, some of fame, others of self-interest, most of pleasure. Skill consists in knowing these idols in order to bring them into play. Have resort to primary motors, which are not always the highest but more often the lowest part of his nature.
>
> Think with the few and speak with the many.
>
> The truth, but not the whole truth.

But justice is not done to Gracian as a moralist unless attention is directed also to such maxims as these:

> One cannot praise a man too much who speaks well of those who speak ill of him.
>
> A man of honor should never forget what he is because he sees what others are.
>
> A man of rectitude clings to the sect of right with such tenacity of purpose that neither the passions of the mob nor the violence of the tyrant can ever cause him to transgress the bounds of right.

This contrast mirrors the paradox of the moral life as Gracian, good Jesuit as he was and highly honored by his order, interpreted it. It is the dove-and-serpent formula. Methods of gaining your way with men by serpentine adroitness are justified because you propose, if you follow the nobler part of his teaching, to lead them for their own good—as well as for yours.

Gracian's very compact, elliptical and often enigmatical style is a challenge to the translator, and Mr. Jacobs has risen nobly to the occasion. Some of his sentences seemed

almost too good to be true to the original, so I took the trouble to get a copy of the Spanish text and read it for comparison. The translation is an accurate rendering of the thought and a great improvement on the style of the original. Gracian had the misfortune to live in the baroque period of Spanish literature when the strained and artificial style known as "Gongorism" (see E. E. Keen's book with that title) was still in fashion—the Spanish parallel to the earlier Euphuism and the "poetry of conceits" in England and *"les précieuses"* (whom Molière satirized) in France. But he evidently had a strain of common sense which saved him from the worst abuses of this system. Perhaps he was a factor in correcting it by applying the method which he recommends in other matters—"following the taste of the many in the hope of leading it to better things."

W. E. Garrison.

But God Is Important

The Bible Is Human. *By Louis Wallis. Columbia University Press, $2.50.*

THE MODERN scientific study of the Bible has passed through four sequential stages. The oldest, with antecedents reaching as far back as Origen but assuming its modern form in the eighteenth century, was concerned with arriving at the most authentic rendition of the text of the Scriptures. The second, growing out of the first and being chiefly literary, belonged to the eighteenth and nineteenth centuries and was concerned with the history of the documents—their dates, authorship, structure and development. The third, belonging to the present century, approached the various writings of the Old and New Testaments in terms of their social origins and is well illustrated in the works of Samuel Angus, S. J. Chase, Graham and May, and some of the biblical archeologists. Contemporaneous with the reconstruction of social origins has been the fourth approach through form criticism with its emphasis upon the effect of its use in the early Christian community on the selection and organization of the literature of the New Testament.

The Bible Is Human clearly falls within the temper and method of the study of social origins and carries that method farther than heretofore. Mr. Wallis had applied this method of social analysis with vigor in his earlier publications. In the present work he has carried his analysis of sources and his insights to a deeper level of penetration than in his *Sociological Study of the Bible* and his *God and the Social Process.* Using the evidence of the text itself, he penetrates beneath the smooth and apparent surface of social rationalization and theological manipulation to the concrete historical social, economic and political processes that constituted the warp and woof of the historical movement which was the Hebrew culture and religion. His method is rigorously scientific and rests upon the assumption of the causal effects of social factors without recourse to supernatural intervention. The result is a secular history with a stark realism that brings the literature of the Old Testament down out of an assumed supernatural realm—a theological accretion that has distorted and falsified the essential character of the writings of the Old Testament for the vast majority of Jews and Christians for centuries—and restores it to its functional relation to a rich, evolving and dynamic human scene of the interaction of the Hebrews with their physical, social and cultural environment.

Under this treatment the Scriptures of the Old Testament come alive as a vivid and authentic record of the aspirations, struggles, achievements and frustrations of a nation face to face with economic and political issues arising out of its internal tensions and its relations to its political neighbors. Mr. Wallis' analysis of the Old Testament documents themselves affords impressive evidence of the late George H. Mead's thesis that history is written in the light of contemporary social interests and values. Perhaps unconsciously, but nevertheless really, the historic past of the Hebrew religion was successively reinterpreted and rewritten by the Northern Kingdom (E), the Southern Kingdom (J), the Deuteronomic reformers (D), and the priests of the late Exilic period (P), always in the light of the contemporary social and political situation. Consequently, the modern reader is far removed from the actual historical situation and dependent upon successive reinterpretations of sources, except as he is able through such an analysis as the present one to penetrate beyond the manipulation and reinterpretation to the sources.

In addition to the 241 pages of text there are fifteen appendixes, one of the most interesting of which is a somewhat lengthy note on "Biblical Scholarship in Germany and Great Britain."

The purview of the subject matter is limited to the Old Testament. But in the final chapter on "The Significance of Bible History" Mr. Wallis extends his method to a brief suggestion as to what it would involve if applied rigorously to the literature of the New Testament. It is to be hoped that he will elaborate this treatment of the New Testament in a subsequent publication.

This volume is a distinct contribution, not only to an understanding of the functional origin and nature of the literature of the Old Testament, but to its more realistic and fruitful use in contemporary religious experiences.

Other readers may share the reviewer's feeling that the title is more negative than the contents of the book justify. The treatment is wholly constructive and, as the interpretative statement on the jacket states, "the fundamental theme of this book is the tremendous importance of God for today as revealed in the purely secular history of Israel."

William Clayton Bower.

The Holy Coat

The Robe. *By Lloyd C. Douglas. Houghton Mifflin Company, $2.75.*

ADMIRERS of Mr. Douglas will read with pleasure this new offering. In some respects it is a departure from his usual style. In trying to trace the wanderings of the robe for which the soldiers cast lots, he has brought in, in a rather fragmentary way, the background of Christ's time, and especially various incidents of Passion Week and the crucifixion. Many familiar figures are characterized and humanized, and many well known incidents are interpreted and explained. The chief fictitious characters of the plot are Marcellus, the tribune who had charge of the crucifixion, his family, his sweetheart, and his faithful servant, Demetrius. The author recounts the life of Marcellus from his childhood to the time when, overcome by the power of the personality of the Christ, he acknowledges himself a Christian and is condemned, together with his wife, to martyrdom. As a background we have pictures of the corruption of the Roman empire under Tiberius and Caligula, both at home and abroad, scenes from the lives of city and country people in Italy and in Palestine, reminiscences of Christ's personality and its influence on his friends and opponents. Mr. Douglas tells a complicated story well and ably. His treatment is a good example of basic exegesis, tinctured with

moral reasoning and preaching by indirection. Perhaps the narrative is a bit too diffuse and attempts to cover too much ground, but on the whole it is an interesting effort at explaining a time of crisis that had many points of similarity to our own. It is skillful story-telling with high intent.

LEE E. CANNON.

A German-American Patriarch

THE JOURNALS OF HENRY MELCHIOR MUHLENBERG. *In three volumes. Translated by Theodore G. Tappert and John W. Doberstein. Volume I. Muhlenberg Press.*

OF ALL the religious leaders in eighteenth century colonial America none possessed a more statesmanlike conception of his task or a greater catholicity of spirit than did Henry M. Muhlenberg, whose journals are now for the first time made available. For many years colonial historians have found the *Halle Reports,* sent to the University of Halle by Muhlenberg and his contemporaries in America, a valuable source for an understanding of the social history of the German colonists. The publication of the Muhlenberg *Journals* makes available a new and more personal type of source, which not only enhances the value of the *Halle Reports,* but furnishes new insights into the significance of Muhlenberg's leadership.

A native of Hanover and a graduate of the new University of Göttingen, Muhlenberg was a subject of King George of England, who was also the elector of Hanover. This fact gave him a somewhat different attitude toward the English colonies, in that he had a greater sense of belonging than did others who came from non-English-speaking lands. From the very beginning, Muhlenberg considered himself a full-fledged American and it was not long until he was preaching in English as well as in German. Having come under the influence of Professor Francke at the University of Halle, Muhlenberg was imbued with a warm pietistic religion which was particularly suited to the needs of the German settlers in America. It was fortunate that he was no theologian, for to have added theological controversy to the endless personal disputes so common among the colonial Germans would have made his task almost a hopeless one. Possessing an unusual degree of common sense and abounding energy, Muhlenberg was able to cooperate with the English religious leaders as well as with the Swedish Lutherans and the German Reformed. His relations with George Whitefield were cordial, and Whitefield in turn in two successive years raised £400 to assist the Lutherans and Reformed.

Muhlenberg came to the colonies in 1742 as pastor of three congregations, one in Philadelphia and two in Montgomery county. But from the beginning he conceived his task to be far more than simply ministering to his own congregations. Under his direction new churches were formed and pastors secured for them. Frequently he was called to distant places outside Pennsylvania to arbitrate church disputes. The German settlements were infested with tramp preachers whom Muhlenberg characterized as "rude" and "dissolute" and there was a constant fight to get the people away from their baneful influence. In spite of all the many outside demands Muhlenberg found time to instruct the young people in his own widely separated congregations.

The first step in creating an independent Lutheranism for America was the formation in 1748, under Muhlenberg's leadership, of the first Lutheran synod, which has persisted to the present day as the Ministerium of Pennsylvania. It was formed in Philadelphia at the time of the dedication of St. Michael's Church, which had been begun, to use Muhlenberg's words, amidst "distress, temptations, trials and fisticuffs."

The years covered by this first volume of the *Journals* are 1742-1763. How the remaining years are to be divided between the two volumes yet to come has not been announced. Volume II will doubtless cover the period of the Revolution, a fact that will cause its appearance to be awaited with the keenest interest. The editors have performed their exacting task most admirably. The many problems they faced in collecting and editing the scattered manuscripts have been interestingly related in the excellent introduction. It is hoped that the editors are planning an adequate index as a part of the final volume.

It is fortunate that the *Journals* of the first great German-American should make their appearance at a time when the very name "German" is under a cloud in America and even throughout the world. Not only did Henry Melchior Muhlenberg build his own life into America, but he was the progenitor of one of the most distinguished of American families. In the *Dictionary of American Biography* there are seven Muhlenberg biographies, all of them sons or grandsons of the founder of the Muhlenberg line in America.

WILLIAM W. SWEET.

Kierkegaard in Brief

A SHORT LIFE OF KIERKEGAARD. *By Walter Lowrie. Princeton University Press, $2.75.*

AS TO CONTENT, this book is but a condensation of Dr. Lowrie's much longer *Kierkegaard.* Perhaps it could better be called a distillation, for the idiom of this short biography is new, and is one in which Kierkegaard has not previously been presented to American readers. A short work has made possible the delineation of a classic unity and the evocation of emotional intensities which were integral aspects of Kierkegaard's life. This *Short Life* is really a tragic drama in the form of a prose biography. It is some measure of Lowrie's ability that he could carry out the aesthetic challenge to portray Kierkegaard in this fashion without producing a travesty. On the contrary, this book is a magnificent portrait of the Dane.

It begins with a description of settings, a list of the *dramatis personae,* and a charming prologue in which S. K. tells of Copenhagen and his native language in which the piece is to be played. Then the curtain rises on the lonely Jutland heath and the ghost of Kierkegaard's father walks. By Dr. Lowrie's familiar device of letting Kierkegaard write the speeches, the plot unfolds with an intensity from which the reader occasionally needs relief. This the author provides by playing the gravedigger of the piece, distracting the reader by digging up the dry bones of some past research about Kierkegaard. These technical asides will interest scholars, but the book is not written for them. It is a much needed and adequate introduction of Kierkegaard to a wide popular audience.

W. B. BLAKEMORE, JR.

Books in Brief

CHRISTIAN SYMBOLISM IN THE EVANGELICAL CHURCHES. *By Thomas Albert Stafford. Abingdon-Cokesbury Press, $2.00.*

If the author had confined his treatment to the material indicated by a strict construction of the title, with its limiting phrase, the scope of his subject matter would have been much less than it is. In reality he has given a fairly com-

prehensive survey of the varieties of symbolism that have been employed throughout the history of the church, omitting from consideration such as are manifestly repugnant to Protestant ideas and practice (e.g., incense, holy water, and symbols related to the cult of saints), but including many which appeal chiefly to antiquarian interest and which he would not recommend for use in evangelical churches. Although the account of all these is of a somewhat elementary nature and unsupported by any serious discussion of the value of symbolism in religion, the book contains a large amount of well arranged information which will be useful for reference and presents a cogent, though for the most part implicit, argument for the enrichment of Protestant worship and churches by a freer use of the wealth of symbols that have been developed through nearly twenty centuries of Christian history. That many of these symbols came into use during the period when Roman Catholicism and Eastern Orthodoxy constituted practically the whole church does not mean that all these are necessarily unavailable for use by those who have abandoned the errors of these systems. Those great churches were not wrong about everything! Some of the facts and truths for which they developed symbols belong to the common and imperishable Christian heritage, and the symbols may properly be used insofar as we find them helpful.

SCIENCE IN PROGRESS. THIRD SERIES. *Edited by George A. Baitsell. Yale University Press, $3.00.*

The most exciting books of recent years in the field of science—a field in which the most sensational things have happened and are happening—have been the successive volumes under the above title. The current volume seems to a lay reader to be even more stimulating and informative than its predecessors. The central purpose of these papers, which are prepared by ten eminent experts in almost as many areas of specialization, is doubtless to inform scientists of the latest and most significant advances in departments other than their own, and thus to promote a community of understanding among scientists whose highly specialized researches tend to separate them. The reader without scientific training will find himself beyond his depth in some parts of perhaps every one of these essays, for the writers are not chiefly concerned to temper the wind to the shorn lamb, and their papers would be much less valuable if they were. This is not "popular science" but real science. Yet the layman need not be repulsed or intimidated. There is enough here that he can understand to repay his careful reading. As might be expected, some of the topics discussed have obvious and direct relation to immediate practical problems, while others minister only to that exalted form of intellectual curiosity which is the driving power of pure science. There are, for example, studies of the new electronic microscope, of recent developments in high pressures and in power generation, of the action of sulfanilamide, and of the chemistry of synthetic rubber; and there are the latest discoveries about the structure and extent of the galaxies and the theory of an expanding universe, the cause and extent of stellar energy production, and the predictable future life of the stars, including our sun—which is put at about ten billion years. Poets should read such a book as a spur to the imagination.

LATIN AMERICA, ITS PLACE IN WORLD LIFE. NEW AND ENLARGED EDITION. *By Samuel Guy Inman. Harcourt, Brace & Company, $3.75.*

Dr. Inman's well known book with this title, published in 1937, has been so thoroughly rewritten and brought down to date that this is virtually a new book. The author is one of the outstanding experts in Latin American affairs and one of the most sympathetic interpreters of our neighbors to the south, of their culture and of their struggles for the attainment of liberty and economic well-being. Considering that he began as a Protestant missionary in Mexico, was long associated with interdenominational missionary work, and is still unfeignedly sympathetic with the missionary enterprise while maintaining the most friendly and intimate ties with South American leaders, he is in his own person a devastating rebuttal of the argument—which is rather clamor and intrigue than argument—for the withdrawal of Protestant missionaries from the Latin American countries. But in the present work he has little to say about this question. He presents a well rounded account of the history of these republics, of their cultural and social characteristics and economic conditions, and of their present situation in relation to the United States and to the world as a whole.

ANDREEN OF AUGUSTANA, TRIBUTES TO GUSTAVE ALBERT ANDREEN. *By Associates, Family and Friends. Augustana Book Concern, Rock Island, Ill., $1.00.*

Andreen was president of Augustana College and Theological Seminary from 1901 until his retirement in 1935. He died in 1940. For an even longer period than his presidency he was a potent personality in the Augustana Synod and among Swedish Lutherans. Though American born, he was keenly aware of his Swedish heritage and of his ties with the Scandinavian element in this country, from the descendants of the first Delaware colonists of three hundred years ago to the latest immigrants. He exemplified at its best the synthesis of loyal Americanism with affectionate pride in the old country. Andreen was graduated from Augustana College at seventeen, and some years later was a graduate student at Yale, where he received his Ph.D. Dr. Carl Seashore, who writes the chapter on student days at Yale, does not mention the fact that Andreen entered as an undergraduate and took another A.B. before going on to his graduate work. Perhaps it seemed that this might cast some discredit on Augustana. But many small midwestern colleges were like that in the eighties and nineties. The literary editor who writes this note went through a similar routine, was a member of Andreen's class at Yale, and is happy to pay his tribute of esteem to a classmate who, though considerably older than the rest of us, had the respect of all. It was largely through Andreen's work that Augustana became the kind of college whose graduates do not need to take another A.B. to bring their academic standing up to par.

Books Received

The Philosophy of G. E. Moore. Volume IV in "Library of Living Philosophers." Edited by Paul Arthur Schilpp. Northwestern University, $4.00. (To be reviewed.)

Modern Japan and Shinto Nationalism, A Study of Present-Day Trends in Japanese Religions. By D. C. Holtom. University of Chicago Press, $2.00. (To be reviewed.)

Martin Niemöller, Hero of the Concentration Camp. By Basil Miller. Zondervan, $1.00. In the preparation of this popular biography of the outstanding champion of Christianity against nazism, the author has had recourse to Niemöller's own writings and to the many writings about him in both English and German, with some additional data from unpublished sources. There are no imaginary or only conjecturally authentic conversations with Niemöller in the concentration camp, but only well substantiated facts about his treatment, with ample but restrained discussion of the religious, or anti-religious, policy of the government.

American Government. By John McMahon. Appleton-Century Co., $1.50. A Catholic textbook on the structure and operations of government, published for the Catholic University of America

with the appropriate *nihil obstat* and *imprimatur*. The highly analytical arrangement makes it unsuitable for reading, but it is an excellent text for the purpose for which it is intended.

Blackbirds on the Wing. By Mitchel J. Henderson. Dorrance, $2.50. A war story of an American flier and a German girl who was not a nazi.

Ann Elizabeth, A Dunker Maid of 1748. By Lucile Long. Brethren Pub. House, Elgin, Ill., $1.00. A story with a setting in the neighborhood of Philadelphia about two hundred years ago, written by one who knows the life of the "Brethren" people from the inside.

The Silent War, The Underground Movement in Germany. By Jon B. Jansen and Stefan Weyl. Lippincott, $2.75. (To be reviewed.)

Horace Williams, Gadfly of Chapel Hill. By Robert Watson Winston. University of North Carolina Press, $3.00. An extraordinary biography of an extraordinary man. Williams was professor of philosophy in the University of North Carolina for fifty years. It was his alma mater. When he went back there to teach, after studying in Yale, Harvard and Germany, he said, "There has never been an intellectual revolution in the south; I propose to start one." He did—at least in the minds of his students. With him, to challenge authority, seek the evidence for accepted beliefs and think for oneself was the beginning of wisdom. Those who did not hate him as a heretic loved him as a prophet, even while they felt the disquieting sting of the Socratic gadfly. The author, a veteran judge, was a fellow student with Williams and after a successful career in law retired from the bench twenty years ago (at the age of sixty) and went back to college at Chapel Hill, where he studied philosophy under Williams for two years. An extraordinary setup all around, and a very rewarding book.

The Anglo-Saxon Minor Poems. Edited by Elliott Van Kirk Dobbie. Columbia University Press, $4.50. (To be reviewed.)

English Social History, A Survey of Six Centuries, Chaucer to Queen Victoria. By G. M. Trevelyan. Longmans, $4.50. (To be reviewed.)

CORRESPONDENCE

Security—But Freedom Too

EDITOR THE CHRISTIAN CENTURY:

SIR: Richard Acland's analysis of the church's relation to capitalism was challenging but not clarifying. Only once did he stop for definition—of "profit"—and that would pass with neither economist nor ethicist. All of us, with him, indict our civilization and admit that it "prevents us from living Christian lives." For twenty years—ever since a college degree in economics—I have abhorred, protested and educated against exploitation, poverty and special privilege. Part of the time I was a socialist with the same hazy concept of profit, competition, productive resources, ownership and socialism which Richard Acland discloses. I agreed then (but not now) that the answer was to socialize "the *main* productive resources of the country." Church people were afraid of this "communism" and I kept on studying. I now see a more Christian way out, which admits of both security and freedom.

Help comes in precise definitions. "Socialism," according to the *Encyclopedia Britannica,* "would have the state own the land and large workshops, and the materials and means of production on a large scale, with strict public regulation of all trade and industry." Here land and workshops are treated as similar. In reality they are distinctly different. Land—all the universe outside of man—is a free gift of God, not man-made. Factories and workshops are made by human labor out of land (material resources). Labor on land creates wealth. Wealth (factories, machines, etc.) used to produce more wealth is capital. Land is never wealth nor capital. To lump land and factories and treat them similarly is not only to create confusion in thinking but disaster in everyday economic life.

Land, the free gift to all mankind, is necessary to everyone in order to live. No one rightfully can have a better opportunity to earn his living than his fellows. So justice demands that our laws treat land as belonging equally to all. Just title to land can be held only by the community or region affected by it. Since human beings working singly or in groups create capital (factories and machines) it belongs to those who made it. How can the state get title to these things except by compulsion, which is legalized theft? Even if the state purchased these capital goods it would be with wealth taken from individuals—theft in another form.

Further, since there is no dividing line between main and not-main productive resources or between large industries and those not large, and since no government could run large industry successfully without controlling the competition offered by small units, the end result would be the state owning all industry and capital. (Sir Richard allows us "furniture, houses and bicycles"!) To succeed in control of production and distribution the state would also have to control *consumption.* Super and permanent rationing would be with us!

Contrary to Sir Richard's statement, the only intelligent move is not to socialize everything but to understand the fundamental natural laws which develop around the use of land; to see how society itself creates social values in land and should therefore collect them; to understand how marginal use of land determines rent, wages and interest; and to insist that our statutes comply with these natural laws. Then rent would flow back to the community and wages and interest to those who produced them. ("Profit" is but a wrongly diverted combination of these.) Then for the first time in history we would have free enterprise and man would be guaranteed his basic security and freedom—the right to choose his work and to exchange the products of his labor where, when and with whom it were agreeable. This achieved, he could work on "freeing" other vital institutions such as money and trade.

Brookville, Ohio. MILDRED JENSEN LOOMIS.

Answering the Acland Question

EDITOR THE CHRISTIAN CENTURY:

SIR: Sir Richard Acland's article implies that no Christian has answered the following question of a worker: "All very well to talk like this (about efficient workmanship), but if we work that way just how much does it mean to . . . big shareholders of this firm?" Cicero answered this question two thousand years ago when he said: "Would the workers have been better off if the tabernacle had never been built?"

The following should be explained to the worker:

That it is covetousness not to work efficiently because someone else gets more as a result of using a different God-given talent. Covetousness and happiness are incompatible. If the worker thinks others are getting too much, it is his duty to demonstrate how to do it for less. Let him rent the land, hire the capital and the labor and demonstrate how to increase wages. It is unfair to demand of an employer what no other employer will do or what one cannot do oneself. If the employer is the best employer, there can be no just complaint.

That wages must be established by a free market or by arbitrary means. The more nearly the market is free, the more nearly will all workers get all they produce. Under a free market, all people are free to help correct injustices. Under state-controlled capital, only the bureaucrats in control can help correct injustices in rewards.

That the best way to give the worker "meat" and "drink," in nearly every case, is not direct charity but by instructing the worker to do something useful and by furnishing the worker tools for less than other owners furnish them and by preserving the inherent rights that belong to every worker to help correct any price or reward that gets out of line.

That anyone who wants a non-competitive wage is in reality asking for charity.

That such a wage can retard the accumulation of tools and, thus, keep down the real wages of other workers. Thus, he would be keeping "meat" and "drink" from others.

That if capital were owned by the state, then the worker would be at the mercy of the bureaucrats in office, while, when owned by millions of shareholders, then the worker has many choices of having his talents wisely used and can select the employer who can best market his services.

Santa Ana, Calif. R. C. HOILES.

Inarticulate?

EDITOR THE CHRISTIAN CENTURY:

SIR: I started to write a little note of appreciation to Dr. Harold Bosley. Then it occurred to me that possibly under the circumstances it would be more appropriate to say "Thank you" out loud. At a time when many whom we have trusted and followed have become virtually "lost leaders," it certainly is refreshing for one to speak clearly and penetratingly as Dr. Bosley does in his article, "The Federal Council Declares War."

Dr. Bosley must know that he speaks for a more or less inarticulate multitude among his brother ministers.

Taft, Calif. A. G. MCVAY.

Who Should Repent?

EDITOR THE CHRISTIAN CENTURY:

SIR: Why so much ado about the complex situation of adult Christians? The lads who are fighting the war are neither self-righteous nor pacifist. Nor are they repentant. To say that they should face the war repentantly smacks of revival meeting days when the church placed a burden of sin on childish shoulders and then stood off and shouted, "Repent!" To repent constructively requires knowledge and understanding. These lads have neither.

When non-repentant, self-righteous or negative theologians yell "Repent!" at youngsters who are doing what they have been trained and taught to do, it only confuses the already confounded. The youngsters who are fighting this war have a very simple religion: "Do my duty! If it kills me, so what?" Many adults are conscious of responsibility for these bloody wars. They feel that they, and not the youth of our land, should pay the penalty. If the church would sponsor a movement of education to understand what seems good in the past and present in order to preserve it for the future, that would accomplish more for peace than it can ever accomplish by shouting at youngsters to repent. By so doing it would gather millions of noble men who today are shy of the very words "church" and "religion."

Omaha, Neb. (MRS.) GLEN WALKER.

For Control of Axis Education

EDITOR THE CHRISTIAN CENTURY:

SIR: In reading your editorial of January 20, "Bankrupt Isolationism," I note that you take exception to Mr. Wallace's statement that one of our peace aims should be a supervision of or at least the inspection of the school systems of the Axis powers. I would like to call your attention to the statement of C. J. Hambro in his recent book, *How to Win the Peace*.

In the chapter entitled "Freedom from Mental Disturbance" he writes: "A system of reports from national supervisory bodies to an international central board must be instituted. And this board must be coordinated with other organs of international control and power. Part of the work will be a superintendence of textbooks used in schools. This, of course, is no new idea. In most countries no such book can be used without being duly authorized by the national department of education. Even the idea of some kind of international control of certain categories of textbooks is not entirely new; to a certain extent an experiment has already been made."

I sincerely believe that Mr. Hambro has something there to which more attention must be paid by those who would organize the world for a durable and lasting era of peace. We feel justified in controlling pestilences and plagues which endanger the larger group. Why should not a close supervision be set up to control those recurring mental plagues that creep in from time to time? I do not believe that any mere political arrangement as regards Germany will ever amount to much unless some such step as Mr. Hambro has outlined for us in his excellent book is seriously undertaken by the United Nations in planning the peace after this war is over. The "let alone" attitude which characterized the Allies after the First World War in their treatment of Germany was measurably to blame for the troubles which have come with that nation.

Presbyterian Church, C. WARD HUBANKS.
Winnebago, Minn.

A New Organization?

EDITOR THE CHRISTIAN CENTURY:

SIR: Something about my husband and me brings to mind that old gag about the young married couple whose conversation ran something like this:

She: My dear, why do you come home looking so dejected? Why, with that wonderful job of yours, you should be fired with enthusiasm!

He: I was.

It has been a little over a month now since my husband was dismissed from that wonderful church of his. The reason was that he could neither support nor sanction war. It occurs to me that for the spiritual support of other ministers who are facing similar tribulations, there might well be a fellowship known as the A.F.M.A.—the "All-Fired Ministers Association." As the only requirement for entering such a fellowship, I would suggest that the minister in question be committed to an unswerving loyalty to Christ, and that for this cause he must have been "fired with enthusiasm"!

Frankfort, Ind. LURA BEERY LATHAM.

A Religious Vested Interest?

EDITOR THE CHRISTIAN CENTURY:

SIR: Does organized liberal Protestant religion, like Catholicism, have a vested interest in ignorance? Your recent editorial, "Langmuir Recognizes Limits of Science," moves me to call this question to your attention. How can anybody who is concerned, as The Christian Century certainly is, with the improvement of moral-social ideals welcome the assumption that science is inherently limited, so that it cannot be employed as a self-corrective approach in this task? Your inclination to find science *necessarily* restricted to non-ethical questions is particularly peculiar here in view of the close of the editorial which, by rather evident implication, stresses the fact that qualities other than unrestrained selfishness have a natural, evolutionary explanation.

All of the theistic interpretations of science I have read recently stress the fact, which is all too true, that scientific method has not been employed on normative ethical problems. But the distressing and suspicious fact is that they continue to argue by every means possible the *a priori* impossibility of such an approach. There seem to be other than economic vested interests in certain aspects of the status quo. Or do I misunderstand the motivation of these arguments?

Madison, Wis. HORACE S. FRIES.

Balloons Will Burst

EDITOR THE CHRISTIAN CENTURY:

SIR: Hats off to you for an adequate name for the manifestoes being propounded by self-appointed groups to formulate policy and action for the churches in the present war situation. Can toy balloons be harmful? Perhaps they will add some color to the confusion that exists in the world of religion today. For my own part I cannot believe that the average layman or minister pays a great deal of attention to these toy balloons. No doubt they will burst when the hard winds of reality blow full upon them.

Methodist Church. GILBERT H. CURRY.
Greenwood, Ind.

NEWS *of the* CHRISTIAN WORLD

Rationing Hits Eastern Churches

Suburbs Gain but All Others Lose—Union Services Help to Conserve Fuel—Night Meeting Cut

(Correspondence from New England)

PROVIDENCE, Jan. 19.—Effects of gasoline and tire and fuel oil rationing are becoming increasingly evident in this area, according to recent surveys. The Rhode Island ministers' union recently announced results of a questionnaire sent out to its membership throughout the state. For the most part, churches are holding their own, with church schools being affected to a greater degree by tire and gasoline restrictions. Fifty churches in 21 communities, of 12 different denominations, revealed that where 40 per cent of those attending are within walking distance, there is a decline; but where 60 per cent are so located, there is an increase averaging 14 per cent in attendance. Where 70 per cent of pupils can walk to sessions, church schools show slight increases. Otherwise there is a decline.

* * *

Night Meetings Suffer

This survey, made on a small scale, shows that suburban churches, located properly amid centers of population and residence, are now profiting from conditions, whereas churches difficult to get to without automobiles are weakening. Broader inquiry shows, in Massachusetts, Connecticut and Rhode Island, greater and greater difficulty in holding successful church meetings Sunday nights or weeknights. Dimly lit streets, lighting restrictions, lack of transportation, lengthening hours of work and other factors combine to multiply the problems for churches.

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Many Churches Unite Services

Reports have come from various sections of this district showing how many are the cases where churches near one another have united for services, at least for Sunday evenings and often for mornings. Great churches in the Boston, Providence and Worcester areas are cooperating with other denominations or are using their vestries in order to save fuel. In spite of curtailed meetings great efforts everywhere are being made on behalf of service men. Letters by the thousands are going out, with many gifts as well. Programs of all sorts are being provided at centers where service men congregate. Enforced cancellation or shifting of meetings, in numerous cases, has brought about greater unity and cooperation than would probably have been achieved normally.

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A Catholic Bishop Orders Conversion

James E. Cassidy, Roman Catholic bishop of Fall River, Mass., in a pastoral letter has ordered all oil-burning churches in his diocese to convert to coal. He has asserted that the integrity of home life must be maintained at all costs. He said that when defense workers return to their homes at any time of night or day, eating and sleeping as they must, rising and retiring at different hours, their condition is not much better than that of people in concentration camps.

In the suburb of Greenwood a new little church has sprung up as a result of rationing. Children no longer transported to churches at a distance began going to a clubhouse, where friends held classes. Then guest ministers began preaching, until now the minister of a near-by church is going to add the parish to his own.

* * *

Churches Honor Veteran Social Worker

Miss Anne T. Vernon, who has been identified with religious and social work in Rhode Island for half a century, was recently honored in Providence at a testimonial dinner. Leaders of church and community paid tribute to her vigorous and varied service, rendered through the Episcopal diocese of Rhode Island as executive secretary of the Church Mission of Help. Her career embraces most of the significant movements for human welfare in this area. She founded a dental clinic, a neighborhood library, and English, sewing and cooking classes for Portuguese and other foreign women. Out of one of her Sunday school classes grew a number of boys' and community clubs. She also organized the first mothers' club in Providence and the Urban League and became head of the local branch of the Family Welfare Society. Now she has added labors for service men's families, the poor, the wayward, the jobless.

RICHARD K. MORTON.

Divinity School President Dies

Albert W. Beaven, former president of the Federal Council of Churches and president since 1929 of the Colgate-Rochester Divinity School, Rochester, N. Y., died in Rochester on Jan. 24 after undergoing an operation. He was 60 years of age. His one pastorate was in the Lake Avenue Baptist Church, Rochester, covering the 21 years between his ordination in 1908 and his installation as president of the seminary.

Editor Joins the Marines

Clifford P. Morehouse, editor of the *Living Church*, Episcopal weekly, has enlisted in the marine corps and received the commission of first lieutenant. Peter Day, managing editor since 1935, has been appointed acting editor by the directors of Morehouse-Gorham Co., the publishers.

Propose Plan Called 'God's Gallon'

A proposal to use the first gallon of each gasoline allotment to provide transportation to church was recently made by Alfred Loring-Clark, rector of St. John's Episcopal Church, Memphis. The gasoline so used is to be called "God's gallon."

Britons in India Criticize Policy

Declare Break with Congress Could Have Been Avoided by Use of the Conference Process

(Correspondence from India)

TIRUVALLA, Sept. 15 *(Delayed by censor)*.—Momentous events have been taking place in India since the arrest of Mr. Gandhi, Mr. Nehru, Mr. Azad and all the other members of the Working Committee of the Indian National Congress party, as well as many other Congress leaders, on Aug. 8. The reports of these events are published even in Indian papers only in a form approved by the official agencies set up for control of the press. What appears therefore in American and British papers will be only what the authorities allow to be sent out to them. In the confusion of mob riots, the firing by the police and the military on mob demonstrators and the rising tide of bitterness and strife, it is encouraging that some Britishers in India have introduced a ray of hope that a satisfactory solution is not impossible.

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Leading Churchman Urges Conference

Dr. Foss Wescott, the metropolitan of the Anglican Church in India, wrote immediately after the arrest of Mr. Gandhi and other Congress leaders: "I returned from early service in the cathedral yesterday morning [Sunday, Aug. 9] with the words that I had heard still ringing in my ears: 'If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now they are hidden from the eyes.' Would Christ have spoken these words to us British in India today? That we best serve India by helping to make her a self-governing nation I am convinced. That is the government's declared policy. The question at issue is when and how. Surely [there is] the strongest ground for summoning a conference of real leaders of the people at the earliest possible moment. That force has been employed must not be allowed to rule the conference out of court. . . . The creation of a council chosen by the real leaders of the political parties in India with real executive power now would, I believe, unite all in a common front."

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Hold Conferences Necessary

Bishop Stephen Neill of Tinnevelly and 17 other Christian leaders of Tinnevelly have issued a statement on the present Indian situation in which they declare that they believe an Allied victory "is an indispensable condition for the preservation of the liberties of the nations and especially of the smaller and weaker nations. We believe that a speedy and successful termination to the war and a satisfactory peace settlement after it cannot be hoped for

unless the resources of India are now thrown wholeheartedly into the struggle. We are convinced that the possibilities of the method of agreement by frank discussion and conference have been by no means exhausted, and that immediate recourse should again be had to it."

* * *

Ask Government To Trust India

Miss Marjorie Sykes, a professor in the Women's Christian College of Madras, writes: "The silence of the British community in India on the arrest of Congress leaders and the arrangements for the control of the press may give the impression that the measures adopted by the government of India meet with unanimous approval among us. This is not the case. Many of us view with deep distress the precipitation of a tragic crisis which we believe might have been avoided by a more patient and sympathetic approach to the central demand of the All India Congress Committee—real responsibility for real leaders. The only way out of the morass of bitterness and suspicion is to take the noble risk of trusting India with real and immediate responsibility. I appeal to my fellow countrymen in India to urge upon the government that this way forward be taken without delay."

* * *

Britons in Calcutta Criticize London

It is significant that a group of Europeans (that means in India mostly Britishers) drawn from most sections of the Calcutta community met on Sept. 8 under the chairmanship of Mr. Arthur Moore, editor of the influential Calcutta daily, the *Statesman*, and adopted unanimously the following resolution: "That this meeting is of the opinion that the British government should forthwith announce its readiness to transfer full power to a national government of India and provide immediate facilities for its formation." Mr. Moore said that he "was forced to the conclusion that the root of India's mistrust of Britain's promises for the future lies in the distrustful attitude towards Indians of those directing the British policy at present and that the essential obstacle to coalition is the British government's failure hitherto to say that Indians want such national government as the Australian and Canadian peoples enjoy. This they can do without any constitutional overhaul by merely operating the emergency legislation passed by Parliament for India in June 1940. The emergency contemplated there has all too evidently arisen. Had Sir Stafford Cripps been empowered to offer such a transfer he would have succeeded. Success is still to be had, but the sands are running out."

* * *

China-India Link Is Forged

An invitation has been received from the National Christian Council of China to send a representative of the National Christian Council of India to its next meeting at Chungking in November 1942. Another request has come from the Nanking Theological Seminary for an Indian Christian scholar to spend several months in China speaking at seminary and university centers and interpreting India to the people of China. P. OOMMAN PHILIP.

See Big Task for Postwar Church

Episcopal Bishops Emphasize Duty to Youth — Hunter Reveals Many Evacuees Finding Jobs

(Correspondence from Memphis)

MEMPHIS, Jan. 23.—The 111th annual convention of the Episcopal diocese of Tennessee, which closed here yesterday, gave much consideration to the postwar world. Bishop Frank Creighton of Michigan, in the chief address, declared: "There are at least 25,000,000 people today engaged in industrial defense work, 10,000,000 of them dislocated from their homes. Assuming only three persons to a family, this means 30,000,000 uprooted from home, school and church environment and projected into trailer or tourist camps and government housing projects, many living in unsanitary conditions with moral implications very evident, all of which must be met by the work of the church." Bishop Maxon of the Tennessee diocese said that "enemies alone are not doing these terrible things to the millions of our youth but each American is sending youths to the carnage of battle. Second only to the task of winning the war is the safeguarding of the world by the establishment of a righteous peace from a repetition of the war. To do this there must be adjustment in the social order to insure to every person reasonable security and providing normal development of his personality as a child of God."

* * *

Holds Union Depends on Overseas Conference

The movements deserving more interest and understanding than they are getting from the rank and file of the church people, said Edmund P. Dandridge, bishop coadjutor, are negotiations for uniting with the Presbyterian Church, which many think should receive no definite action until after the war when Episcopalians can confer with the Church of England and Presbyterians with the Church of Scotland; and, second, the negotiations now under way with the Church of England regarding overseas work. The convention voted to hold its 1944 session at St. Paul's Church, Chattanooga.

While the convention was in session word came that the 115th annual council of the diocese of Mississippi had, on the third ballot, elected Duncan M. Gray, rector of the Church of the Nativity of Greenwood, as fifth bishop of Mississippi to succeed the late William Mercer Green. Runners-up in the balloting included Gerault Jones, a native Mississippian who is now a New Orleans rector, and Theodore Barth of Memphis. Bishop-elect Gray was born in Mississippi in 1898 and educated in Rice Institute and the University of the South.

* * *

Many Evacuees Are Being Relocated

J. B. Hunter, chief of community services at the Japanese relocation center at McGehee, Ark., near Memphis, addressed the city federation of Disciples churches at Central Church on Jan. 15. Dr. Hunter said that of the 8,400 Japanese now living at the Rohwer center, 70 per cent are American citizens. Most of the adults are employed at salaries ranging from $12 to $19 a month, and carry on such enterprises as driving trucks, clearing land, providing wood for fuel and helping in offices. Not all Japanese sent to the center remain there, he explained. The government encourages them to seek employment in inland cities and many are finding jobs in industry and agriculture. Although the young men have been excused from the draft, many are volunteering for special military service. "The hue and cry being raised about Japanese being coddled is without excuse. So far they have led a Spartan life and enjoy but few of the comforts and conveniences they had in their former homes."

* * *

And So Forth

Arthur J. Russell, pastor of Highland Street Disciples Church, Memphis, has resigned to become the associate of Roger T. Nooe, pastor of Vine Street Church, Nashville.

W. Pipes Jones of Holy Trinity Episcopal Church, Memphis, has gone to the parish in Lake City, Fla.

The faculty of Southwestern College (Presbyterian) have launched a series of free forums for the whole city on the subject, "The Coming Peace and World Reconstruction." The first in the series was on "Lessons from Versailles."

Memphis Baptists, refusing to cooperate with the USO, have rented a bank building and opened up their own "service center."

Revenues from the sale of TVA power estimated to amount to $38,500,000 in the coming fiscal year plus an unexpended balance of $2,858,115 already appropriated will be sufficient to finance all projects under construction and cover operating costs, the authority said.

Suspension of the food stamp program threatens with hardship 1,700 widows and dependent children, blind folks, elderly person and unemployables in Memphis and Shelby county.

Wall Doxey, who was retired by Mississippi voters from his seat in the United States Senate because he could not overcome Bilbo's influence, has been made sergeant at arms of the Senate. The pay is $8,000 yearly. He directs 500 employes, including capitol policemen.

In Arkansas, the general assembly has passed a bill which takes politics out of the penal, correctional, charitable and educational institutions of the state. Governor Adkins has signed the bill. Hereafter no governor can gain control of the 16 state boards. The state penal and parole board has appointed a four-member committee to work with Governor Adkins on a long-range plan for improving the state penitentiary as a correctional institution.

MARSHALL WINGFIELD.

Publish Pamphlet Summarizing Various Peace Proposals

The People's Mandate Committee for Inter-American Peace and Cooperation, with offices in the Hay-Adams House, Washington, D.C., has published a pamphlet summarizing plans now under discussion with regard to "The Americans and the Postwar World." It was written by Mrs. Florence Brewer Boeckel and costs 25 cents.

Canadian City Stages Cleanup

Officials Stop Violations of Criminal Code—Government Control Fails to Curb Liquor Commission

(Correspondence from British Columbia)

VICTORIA, Jan. 20.—The operation of houses of prostitution is contrary to the criminal code of Canada. The director of venereal disease control for the province charged, in a letter to the council of social agencies in Victoria, that such houses were being "flagrantly operated" in the capital city. The ministerial association and social council took the matter up with R. L. Maitland, attorney general of the province, who spoke of the delicacy of intruding on city jurisdiction. Representations were made to him to the effect that repeated appeals to city authorities had been of no avail. There was still in influential quarters an acceptance of the fallacy that segregation is the best way to deal with this matter. The attorney general then insisted that the law of Canada be enforced. The houses were closed. The director of venereal disease control says that one of the main sources of infection of members of the armed forces has been destroyed.

* * *

Tuberculosis Rate Is Rising

Last year tuberculosis increased in all provinces of Canada, except British Columbia. These statistics exclude the Indian population. Always prevalent among Indians, the disease is now on the increase among whites, it is believed. In British Columbia, however, there is no increase of deaths or of new cases. It is noticeable that more older people are applying for treatment. Tuberculosis is decreasing in the younger population. The increase of older people to be placed under treatment is a result of increased case finding among this group, plus the prolongation of life by better health conditions. The provincial report refers to the difficulty of tuberculosis therapy in wartime. The treatment is rest, and patients are restless now and more disposed to chafe under enforced inactivity.

* * *

Churches Expand Their Work Among Japanese

The churches continue their work among the Japanese in inland evacuee settlements. The work goes on quietly but faithfully under both Japanese pastors and others. In Slocan City, 12 young Japanese women and two of the fathers help the mission staff with the teaching. There are Bible classes each day, which is something we have never been able to achieve with our own white population. There are also classes in carpentry and sewing and other handwork. A report from a missionary of the Church of England at Slocan concludes with the words: "Please continue to pray for us. We feel that this is like a new world, this group of Japanese people who are gradually being made into a community in Slocan and the adjoining valley. More than ever in the past, the church has opportunity of reaching many of these

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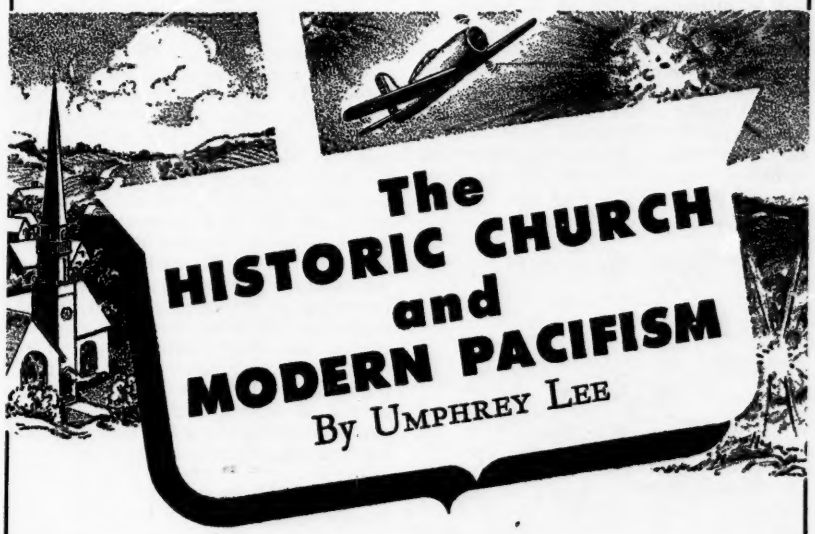

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* * *

Liquor Sales Soar

Never have Vancouver and Victoria experienced such a rush on liquor stores as in the recent festive season. The curb on intoxicants in terms of restrictions in hours and in quantities which can be purchased is no doubt sincerely imposed, but the hold of the traffic on our life is strong. The reduction in sales will cut provincial revenue substantially. The money brought into the public coffers in this way furnishes a dangerous dependence on liquor. It is an easy revenue which tempts all governments, including that of British Columbia. Gov-

(Continued on page 151)

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Australians Vote Centralized Rule

Give Federal Parliament Large Powers for Postwar Task—Churchmen Devise a Plan of Intercommunion

(Correspondence from Australia)

MELBOURNE, Dec. 3.—The pressing demands of postwar reconstruction this week induced the six state parliaments to hand over to the central government very considerable powers it has never before wielded. Meeting in a convention called for the purpose, 24 delegates representing the six states took a step which has been hailed as the most momentous for the future of the commonwealth since federation took place in 1901. The federal parliament is given authority over matters pertaining to the fighting forces and the dependents of those killed or wounded in service, over employment and unemployment, prices, organized marketing, trusts, production and distribution of goods; also control of overseas exchange, investments, taxes, air and rail transport, national works, health and family allowances.

* * *

Will Break Down Provincialism

It may suprise many Americans to learn that a large number of Australians are state- rather than nation-minded. The most astounding evidence of our tribal jealousies is the fact that our 28,000 miles of railroad are built on three entirely different gauges. Even the transfer of ministers from one state to another is made difficult in some denominations by differing ways in which the beneficiary funds are administered by the state churches. This new policy on the part of the government will inevitably affect our state-mindedness in many matters.

* * *

Australians Learn Of Thanksgiving

For the first time in her history, Australia as a whole last month was brought face to face with Thanksgiving Day, as almost an official celebration. The occasion must have been a strange experience for the many transpacific visitors whom we are so heartily glad to have among us. But it was thoroughly educative for Australians who, by means of the press, the radio and maybe personal research, not only became acquainted with the outward and edible signs but also learned a great deal about the origin and serious meaning of the day. At Canberra, the national capital, 60 folk—members of the American community there, together with the medical and nursing staff of a U. S. hospital unit located "somewhere in Australia"—were guests of your minister to Australia, Nelson T. Johnson, at a traditional dinner in his home. The Canberra observance included the reading of President Roosevelt's proclamation.

* * *

Church Broadcasts Are Criticized

During recent weeks the correspondence columns of our newspapers have carried a good many letters dealing with church broadcasts. Nearly all the comments were critical. Here are some samples: "Sermons are poor; choirs amateurish; music too ambitious; no theme, no continuity in the service; unnatural voice and mannerisms of the average pulpiteer not very acceptable; Bible passages often unwisely chosen and badly read; not enough thought for the non-church listener." At least one listener, though no doubt far from sinless himself in such matters, is inclined to the view that some of the above stones needed to be thrown. The Australian Broadcasting Commission at present has one of its officers traveling throughout the commonwealth consulting with church organizations in order to make religious broadcasts more effective.

* * *

Plan New Method of Intercommunion

For over five years there has been meeting in Sydney, more or less unofficially, a group of clergy representing four of the larger non-Roman denominations: Anglican, Congregational, Methodist and Presbyterian. Beginning with the urgent need for intercommunion on the missionary front in the south Pacific, the members of this group soon felt compelled to examine the more fundamental problem—the lack of intercommunion on the home front in Australia itself. Recently a conference on this subject was held in Canberra—another hint that we may be beginning to think nationally. Its immediate objectives are to open the door to a wider and more effectual ministry for every participating minister and to make available to all church members the benefits of the table of the Lord, irrespective of the denominational connection of the officiating clergy.

* * *

Decide on Formula for Commissioning

To attain these objectives, the leaders of this intercommunion movement have put forward the proposal that there should be a mutual commissioning by the laying on of hands with prayer between ministers who are convinced that this fuller ministry is God's will. The formula, which it is hoped will be embodied in a suitable form of service, is as follows: "Receive the Holy Spirit for the fuller exercise of Christ's ministry and priesthood in the church of God; and for a wider, a more effectual service therein take thou authority to preach the word of God, to fulfill the ministry of reconciliation and to minister Christ's sacraments in the congregations whereunto thou shalt be further called or regularly appointed. And see that thou stir up the grace bestowed upon thee in the call of God and the laying on of hands."

It is emphasized by the members of the group that the above ceremony is not ordination and does not supersede the normal right of ordination in each denomination. It is a "commissioning" by one another to a wider ministry, or to what might be described as an "extra-denominational function." The autonomy of the participating churches will not be impaired.

ALLAN T. MCNAUGHTON.

Forms Prayer League for War and Peace

J. Albert Hammond, pastor of the Tory Hill Meeting House, Bar Mills, Maine, has formed a "War and Peace Prayer League," for daily prayer in his church.

Britons Agree on Basis of Union

Archbishop and Free Church Leader Issue Statement—Indian Talks on Reunion Lead to Decision

(Correspondence from England)

LONDON, Jan. 6.—An important document was published on Jan. 4. It was a "Statement of Christian Belief," issued by the Archbishop of Canterbury and Dr. J. S. Whale, moderator of the Free Church Federal Council. It is not possible or necessary at this stage to summarize the text. But it is important at once to understand why this interim statement is issued. Christians of different denominations are cooperating more and more in these days. The question is frequently asked whether there is any statement to which inquirers can be referred of the basis on which this cooperation takes place. It is to provide an interim answer to such questions that this statement is issued. For it the two prominent signatories alone are responsible.

* * *

Churchmen Agree In Faith

The statement reads: "We believe that God took hold of human history and individual human lives in a new way in the great act of the incarnation; that the birth and life, the death and resurrection of Jesus Christ is nothing less than God's own redeeming presence and purpose, actively manifested in historic times; that in him God the Son became man, perfectly human yet without sin or self-centeredness; that he lived among men disclosing in a human life that holy love which is God's nature and that perfect filial relationship to the Father which is man's true nature; that his death on the cross makes plain forever the meaning and measure of man's sin as rebellion against God; that sin there wrote its own condemnation indelibly on the pages of history and was judged with absolute finality; that by bearing the full burden of its evil consequences the divine Redeemer showed not only the cost of our sin to God, but also, and in the same act, the eternal love of God which is willing to bear that cost; thereby he declared God's forgiveness to those who repent and believe; that is, to those who give up their selfish outlook and receive the forgiveness which God freely offers. We believe that God set his seal upon this life and death of perfect obedience and perfect love by raising Jesus Christ from the dead, establishing within the corporate life of sinful humanity a creative center of righteousness and making altogether new spiritual possibilities for men living in this world."

* * *

New Year's Honors Given to Rabbi

In the list of New Year's honors given by the king there is no more significant entry than this: "Companion of Honor, the Very Reverend Joseph Herman Hertz." Dr. Hertz is the chief rabbi of the Jewish community. His name, selected for this very high honor, will testify to the place that he has won in our national order. His appearance in this list will show how Britain regards the persecution of the Jews by the nazis. The Order of Merit is awarded to Sir William Holdsworth. A name which will recall many grateful memories to theatergoers is that of Miss Lilian Braithwaite, who becomes Dame of the British Empire. Of the awards made to the leaders of our forces is the rank of field marshal, conferred on General Lord Gort and General Wavel. The lists of honors, printed in small type, fill two pages of the *Times*.

* * *

Government Plans Postwar Changes

Nine new ministerial appointments were announced last week. Some of them will not take effect at once, and none will affect the policy and main direction of the war. Mr. Harold Macmillan, from whom much is expected, has gone already to North Africa to be the first minister resident at Allied headquarters in Northwest Africa. Sir William Jewitt, paymaster general, becomes minister without portfolio. He will still be engaged in plans for postwar reconstruction, a duty he took over from Mr. Arthur Greenwood. Mr. W. A. Morrison, who must not be confused with his namesake the home secretary, will go to the ministry for town and country planning. He is the first to fill that office, which indeed still awaits the sanction of Parliament.

* * *

Lord Mayor Attends Prayer Service

This is the week in which by a very old and very valued custom the universal week of prayer is kept. It is kept in Britain where the appeal for united prayer is warmly commended by the leaders of the churches. A. M. Chirgwin reminded us on the radio that this observance is worldwide. The appeal is printed in many languages, and those who meet this week in London can think themselves united in China and India and in the islands of the Pacific. Mr. Chirgwin told us to think of Kagawa, Chiang Kai-shek, Pastor Niemöller and Dr. Kraemer as kneeling with us. As in former years there was a New Year civic service in St. Mary Woolnoth in the City of London, the church in which John Newton preached. The lord mayor and the sheriffs were present.

* * *

See Church Reunion In India

Church reunion is likely to be much in our minds this year when the negotiations for union in south India will come to their final stages. There is no complete agreement here among the churches most closely associated with the Indian churches which now after more than 20 years of discussion will make their decision. Some free churchmen on their side, and Anglo-catholics on theirs, gravely question the wisdom of the plan. A Congregational critic finds it lacking in simplicity and freedom and not true to Indian conditions, while a spokesman of the Anglo-catholic school defines the problem of reunion in a manner which would be like the notice, "No road this way." But the main body of free churchmen either accept the union in south India or take the position that their Indian fellow Christians must be entirely free to shape their church policy.

* * *

Quakers Lose Lives on Missions of Mercy

The Friends Ambulance Unit has suffered a heavy loss through the death of Thomas L. Tanner, the chairman of its executive, and of Peter Hume, the unit's personnel secretary. They were visiting the various places where the unit is at work in Ethiopia, Egypt, India and China. Last week a cable was received, "Missing—believed lost at sea." Already six of these c.o. workers have lost their lives and now it is feared two more.

Thomas L. Tanner was a business man of 32, son of Herbert G. Tanner of the widely known firm of E.S.A. and A. Robinson. He had been director of a Glasgow associated firm. After leaving Clifton and Trinity College, Oxford, he was called to the bar but did not follow a legal career. He married in 1934 Miss Dora Jones of New Jersey. His wife and two children are in the United States where he was able to see them again when he was in consultation with the American Friends Service Committee last year. Peter Hume was one of the earliest members of the F.A.U. He was 28, an old scholar of the Quaker school at Bootham, York, from which he went to St. John's College, Cambridge. For a time he was on the staff of the Wool Industries Research Association, but before joining the unit in 1939 he was

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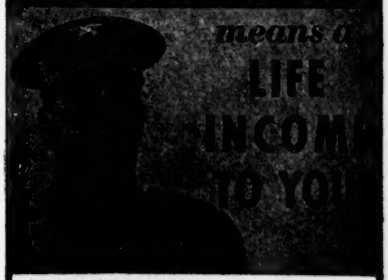

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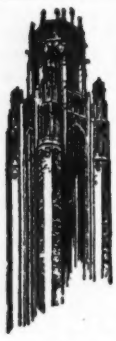
EDWARD SHILLITO.

Protests Exclusion from Church Council

Exclusion of Unitarians and other non-evangelical denominations from membership in the Detroit council of churches is arousing protests.



CHURCHES NEED TRAINED LEADERS

If the fabric of civilian life is to be maintained in wartime and men are to be released from pastorates to become chaplains, the seminaries must keep on training ministers and workers in religious education.

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Refuse to Defer Oxford Groupers

Followers of Buchman Reclassified and Sent to Army—Refugee Needs Held Likely to Grow After War

(Correspondence from New York)

NEW YORK, Jan. 25.—Nine of the 28 alien members of the Moral Rearmament (Buchmanite) movement whose appeals for occupational deferment from selective service have just been denied, were ordered last Wednesday to report on Feb. 5 for induction into the army. With the 19 other members of their group they had sought deferment on the ground that they were performing evangelical and patriotic service by making dramatized appeals to men in war industries. Previously they had been notified that they were being continued in Class 1-A after a review of their cases had been ordered by Brig. Gen. Ames T. Brown, New York state director of selective service.

* * *

Churches Try Merger And Fail

Three Protestant churches in East Orange, N. J., have failed after trying for several months to find a basis of merger. The Calvary Methodist, Munn Avenue Presbyterian and Grove Street Congregational churches began their study last October. In a folder which was sent to the membership of the churches the changed social and economic life of downtown churches was outlined. The plan was for a federated, not a community or undenominational church. The fact that all three churches were looking for pastors added to the immediate practicality of the project. It struck an unexpected snag however when Henry L. Lambdin, district superintendent of the Methodist Church, wrote a letter to members of the Methodist church in which he termed the proposal "an entirely irregular procedure." Opposition also developed in the Presbyterian church, so that no official action was finally possible in either.

* * *

Note Radical Changes In Education

Priorities have made armed camps of our colleges, with medicine, dentistry, nursing, physics and chemistry having preference over the other courses of study, according to Walter A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching, in his annual report made public last week. Pointing out that colleges always had been in competition with one another, Dr. Jessup said they now had an additional competitor in the government. He declared that its demand that students do consistent and creditable work every day was a new factor on the college campus. "In the mobilization of manpower the college must of necessity be measured by its capacity to contribute," Dr. Jessup wrote in the report. "This year many colleges have admitted only students whose past records indicated almost certain success and hence have superseded both the certificate system and the college entrance board examinations as bases for admission." Dr. Jessup said it was impossible to forecast the state of the colleges after the war.

* * *

Interfaith Teams Tour Camps

Robert W. Searle, executive secretary of the Greater New York federation of churches, Rabbi Israel Goldstein, president of the Synagogue Council of America, both of New York, and Father Vincent Brown of St. Ignatius Martyr Church of Long Beach, L. I., will be the members of a good will team of the National Conference of Christians and Jews to visit army camps and naval and air bases in the western United States late this month. The tour is part of a nation-wide N.C.C.J. program which will present three-faith batteries of clergymen and laymen to the major military training camps.

* * *

Aid to Refugees by Churches Discussed

The efforts being made to help some of the many thousands of Europeans made homeless and helpless by the war and nazi persecution were outlined last Monday at the annual meeting of the American Committee for Christian Refugees, held at the Town Hall Club. All speakers agreed that the refugee problem would increase after the war. Henry S. Leiper, secretary of the American committee, said that the nazi occupation of southern France had added at least 14,000 to the hundreds of thousands already wandering over Europe. Clarence Pickett, secretary of the American Friends Service Committee, declared that there were now 6,000 refugees in camps in North Africa and that at least that many more were at large in that part of the continent. James G. McDonald pointed out that the condition of refugees is growing worse and the problems arising from their predicament are increasing.

* * *

And So Forth

Last Sunday the Brick Presbyterian Church observed the 175th anniversary of its founding. The occasion was commemorated at both morning and afternoon worship.

William Hodson, New York city welfare commissioner on leave to join the staff of former Gov. Herbert Lehman, director of foreign rehabilitation, was killed last week in an airplane accident in Brazil.

W. GLENN ROBERTS.

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Deny University Is Boss-Ruled

Court and Educators' Commission Clear School of Charges—Pacifism Held to Be a Growing Movement

(Correspondence from Chicago)

CHICAGO, Jan. 25.—Final solution of the long contest between George F. Barrett, Republican attorney general of Illinois, and the board of trustees of the University of Illinois has presumably been ended by the decision of the state supreme court which held that the university is a public corporation and not a part of the state government. Mr. Barrett charged that the university was dominated by the Chicago Democratic machine. He drew a consolation prize, however, when the court decided that he had acted properly in impounding some salaries because the legislature had made no specific appropriations for their payment from the treasury. Considerable bitterness had been aroused by the attorney general's accusations.

* * *

Educators Sustain University

Meanwhile a committee of the American Council of Education, appointed at the request of the university's board of trustees to investigate Attorney General Barrett's charge that the school has been a political football and has been on the downward grade since 1934, reported "unanimously and unequivocally" that "it has not been able to find evidence to substantiate such a charge." The report declared that "not only has no actual deterioration been disclosed, but the facts indicate that the university has made gains in some noteworthy features, that it has kept the status quo in many."

* * *

Catholic Laymen Hold Retreats

The St. Francis Retreat League, headed by J. Arthur Shay of St. Ignatius Parish, has announced its project of bringing 3,000 Catholic laymen into its retreats for prayer and meditation this year. The retreats are conducted by the Franciscan fathers at Mayslake, Ill. Five retreat masters serve as the staff for this project.

* * *

Says Race Is A Myth

What makes people seem to act as a unified race is not anything biologically inherent in them, but merely a grouping of them in other people's minds and the expression of certain attitudes toward them, declared Robert Redfield, dean of the University of Chicago's division of social sciences, before an audience at University College last week. The Jews, he pointed out, have little in common except similar reactions to those who characterize them as "Jews." Race, therefore, is supremely a human invention, a subjective conception without any relation to objective fact. It is particularly tragic when we see such an illusion interfering with the important work of the world. "White men stop work in war industries because Negroes are employed to work beside them and the best

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WALTER W. VAN KIRK. The "shape of things to come" in the postwar world is being everywhere discussed. Dr. Van Kirk shows that the church must lead in the making of a new world, which must be according to Christian ideals—economically, socially, politically. "Will Christians rest in patience and prayerfully wait the consummation of their dreams for world order? They must implement their resolutions, or they will stand condemned. The hour of decision is at hand."

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man for a wartime position may be passed over because he is a Jew. . . . The whole question of race has been darkened by propaganda, but it must be clarified by education."

* * *

Holds Pacifism Is a Growing Movement

Pacifism is the only social movement which is stronger today than it was at the end of the last war except for the cooperation movement which is closely related to it, A. J. Muste told a group of some 200 members of the Chicago Fellowship of Reconciliation who had gathered, in spite of a blinding snowstorm, for a two-day conference and retreat. This fact is due to two things, Mr. Muste held. The first is that when strong issues are in conflict, the in-betweens disappear. The two poles of the present conflict are total pacifism and total militarism. The second reason is that democracy gives no promise that it has any power to prevent itself from being wrecked again on unemployment. Totalitarianism has an answer to unemployment. So does pacifism in its social and economic implications. That leaves the field to them, he declared. He held that pacifism must be religious. It stands for oneness with the non-pacifist and with all men. It holds that all forces are personal. It demands purification within as the primary requirement of its effectiveness. The conference was held in the Church of the Brethren on the near west side.

CHARLES L. VENABLE.

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407 S. Dearborn St., Chicago

Canada Subsidizes Butter for All

Rationing Program Linked to Price Cut —Lagging Students Are Listed for Early Conscription

(Correspondence from Montreal)

MONTREAL, Jan. 21.—The last news letter from this city, quoting government assurance that there would be no butter rationing, was barely in the mail when the Canadian government suddenly announced the rationing of butter at the rate of one-half pound per person per week. This step was taken for two reasons. First, there is a shortage of butter owing to the increased manufacture of cheese for export. Second, although this shortage is not serious, the public had become panicky and some persons had stocked up on butter, thus taking much of the available supply off the market. Even at the end of the first week of rationing it was difficult to get butter in Montreal. Those who have hoarded butter are being checked by officials. Some families were found with as much as 40 pounds on hand, despite repeated appeals to decrease purchases. At the same time the government subsidized the sale of butter, so that the price to the consumer has been cut by about two cents per pound since rationing went into effect over three weeks ago.

* * *

Lagging Students to Be Drafted

Five hundred students of universities across Canada who have failed to make the grade in Christmas examinations have been reported to the department of national defense and their names released for call-up for the services. Canadian students are not encouraged to loiter at the universities during the war, and academic heads have agreed to report those who are below standard to the government that they may be drafted.

* * *

Great Ice Storm Ties Up City

. The year 1942 was ushered out in this part of eastern Canada by the worst ice storm in half a century. Transportation facilities for the New Year's holiday traffic were disrupted, in many places electric power and telephone lines were down for many hours, and tree branches were broken off by the weight of ice. It all started with a 20-hour rain on Dec. 29 which froze as it fell, followed by two days of blizzard. In Montreal parts of the city were blacked out for two days, and C.B.C. network programs were not heard over local stations until Jan. 4. News was carried through by round-about circuits, involving radio broadcasts to Bermuda and cables to Halifax. In Ottawa the streetcars were snowed in and thousands of civil servants walked to work.

* * *

Churches Unite For Worship

The textile city of Cornwall, further up the St. Lawrence river, was cut off from the outside world for two days by the ice storm. Six thousand families depending upon electricity for cooking and running automatic furnace stokers were in a sad plight. Many New Year's dinners were cooked in furnaces. On Sunday the services of four churches were united in the one Cornwall church which had a hand-stoked furnace. Slender copper wires were coated with ice to the thickness of a baseball bat. It is estimated that repairs to telephone lines alone in the storm-stricken district will cost over $1,000,000 and much work will be delayed until spring because of scarcity of materials.

* * *

Presbyterians Devise Tax on Age

Details of the plan to raise half a million dollars to wipe out the deficit of the Presbyterian Church in Canada were given to Montreal presbytery yesterday by Dr. John G. Inkster, secretary of the campaign committee. Every Presbyterian member and adherent in Canada will be canvassed by mail and asked to give ten cents for each year of his age, to be collected by a committee of women in each congregation. A list of special names will be personally contacted, in an effort to get "a little from many, and much from a few." J. A. MacLeod, president of the Bank of Nova Scotia, is treasurer of the laymen's committee which is handling the campaign.

* * *

And So Forth

Guy Tombs, prominent United Church layman, suggested to the Rotary club recently that Montreal is ideally situated to be the home of the peace conference after this war, since it is a perfect half-way house between London and Washington and between Europe and Asia. It has adequate hotel facilities and is the center of a fine transport service by air, land and water. It is already the wartime headquarters of the International Labor Office.

One of Canada's most popular bishops, Arthur Carlisle, bishop of Montreal in the Church of England in Canada, passed away last week, aged 61 years. For 17 years he had been rector of Christ Church Cathedral and dean of Montreal. He was unanimously elected bishop in 1939.

F. W. Norwood, formerly of St. Andrew's Wesley Church, Vancouver, will arrive in Montreal this week to begin his work as minister of St. James' United Church.

DECOURCY H. RAYNER.

Quakers Ask Aid for African Refugees

Large numbers of foreign refugees in North Africa are in great need of help, the American Friends Service Committee, 20 S. 12th St., Philadelphia, reports in an appeal for aid. "Thousands have existed in squalor and disease in the internment camps and work companies of North Africa," they say. "Now they are to be released. They will need food, clothes and medicine, and help to re-establish themselves in useful work." The relief work of the Quakers centers in Casablanca, where they have a representative. The Quaker staff working in France has been cut off from headquarters since Nov. 7, but word comes through Lisbon that relief for French civilians and foreign refugees is continuing in several areas and that personnel is free to carry on.

Carolinas Plan For End of War

Many Churches Conduct Institutes on Postwar Conditions — Seek to Tighten Marriage Laws

(Correspondence from the Carolinas)

DAVIDSON, N. C., Jan. 22.—Postwar planning is already in the air. "The Widening Community" is to be the theme of the fourth annual institute of religion held in the United Church in Raleigh, Jan. 26. Speakers include Samuel McCrea Cavert, Mordecai Ezekiel and Carl J. Hambro. Postwar problems will be the main topics. The North Carolina council of churches will go to the people this year in a series of regional institutes, each of which will be devoted to "the presentation and intensive study of the plans for a righteous and enduring peace." The first of these conferences, to be held in Durham Feb. 11-12, has among the promised speakers C. E. Silcox, Canadian secretary of the World Alliance for International Friendship; Prof. Clyde Eagleton of New York University; Pierre Cot, former air minister of France; and Bishop James Cannon of the Methodist Church.

"Rehabilitation, Inc.," has been chartered in South Carolina. Its avowed object is to aid men and women honorably discharged from the military or naval services by securing them employment. The army has also been engaging in postwar planning. Travelers along the Asheville-Black Mountain highway can see, near the present immense government tuberculosis hospital at Oteen, an even larger hospital plant being erected for the men who will be invalided home from our present wars.

* * *

Plan Postwar Education Of Negroes

The 75th anniversary of St. Augustine's College was celebrated at Raleigh on Jan. 9-10. This is a Negro institution with a white president, Rev. Edgar Goold, under the direction of the Protestant Episcopal Church. Besides a large banquet and a concert, special features included a round-table conference on postwar problems of Negro colleges led by Dr. Ambrose Caliver, a specialist in Negro education. Bishop Henry St. George Tucker spoke at the concluding service on Sunday afternoon.

* * *

Seek to Tighten Marriage Law

While South Carolina makes it impossible to secure a divorce for any reason, getting married has been singularly easy here. A year ago an effort was made in the South Carolina legislature to tighten the regulations for marriage, but in spite of strong support it was defeated. Representatives from the border counties, where no small income accrues to justices of the peace from runaway couples escaping from the more rigid marriage laws of North Carolina and Georgia, were largely responsible. This year James J. Reid of Greenville is presenting a bill which is said to have a better chance. If it is passed, a waiting period of three days between the application for the license and its issuance will be required, and health certificates (including Wasserman tests) for both parties will be mandatory. The state federation of women's clubs has made the bill item number one on its program of sponsored legislation.

* * *

Parole Board Is Exercising Care

A very heavy docket of death cases came last year before the North Carolina parole commissioner, but not one person was sent to the death cell until, by the governor's orders, a complete investigation had been conducted to see whether extenuating circumstances might not be found. In North Carolina there used to be four crimes for which the death penalty was mandatory: arson, first-degree burglary, criminal assault and murder. The mandatory death sentence was eliminated two years ago for the first two, and Senator Leary of Edenton announces that in the present legislature he will continue his efforts by proposing to make the death penalty optional for the last two as well.

Out of thousands of cases investigated for parole, 653 were found deserving of such treatment. There is now a parole roster of 1,600, of whom about 450 are working on the farms of the state and 200 in war industries. It is the commissioner's conviction that no parolee ought to be sent to the army who is likely to be a misfit.

* * *

And So Forth

Whites and Negroes, Gentiles and Jews joined a community New Year's service at the Presbyterian church in Chapel Hill. Rev. Charles M. Jones, the pastor, arranged the meeting, at which the music was led by the Second Baptist Church (colored) and the principal speaker was Dr. Howard Thurman, dean of the chapel of Howard University, Washington, D. C.

The annual Christmas gift fund at Davidson College this year went to the work of Negro religious education. A young Negro minister, Charles Tyler, visited the campus at the invitation of the "Y" and talked to the students in preparation for the raising of the fund. The gift, amounting to more than $2,300, exceeded by some $500 any previous offering.

Every church in the Episcopal diocese of North Carolina will conduct a preaching mission during epiphany season this winter, each rector in the diocese being assigned to a mission in some parish other than his own.

KENNETH J. FOREMAN.

BRITISH COLUMBIA

(Continued from page 146)

ernment control was intended to produce a result opposite to that which it has produced, namely, an increase in liquor sales.

* * *

McCall Accepts Call To United Church

Oswald W. S. McCall of First Congregational Church, Chicago, has been invited to succeed F. W. Norwood in St. Andrew's-Wesley United Church, Vancouver. It is announced that Dr. McCall will begin his ministry here in March or April. Dr. Norwood in his final sermon made reference to the complacency of Vancouver and implored the people to "open their hearts." This was the subject of much comment in the press and elicited a surprising agreement—an admission that we *are* complacent here, and a resolve in some quarters at least to be less so.

* * *

Lack of Labor Causes Fuel Crisis

This province has a shortage of fuel. It is a forest province and there are good coal mines. Many old people suffered in the recent cold weather. A jingoistic frenzy has operated, as always in war, to put all able-bodied men in uniform and to rob the farms and forests and mines. If this keeps up long enough and if the right people get cold enough and hungry enough no doubt ameliorative measures will be employed. Some other spur may be necessary to remedy the closing of schools. More than 40 have closed recently in this province for want of teachers. This the president of the teachers' federation described as "a lurking menace to the postwar democracy we hope to build in Canada."

HUGH MCLEOD.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

China Girl (Fox). *Melodrama.* Selfish news photographer converted to actual war participation by love for Chinese girl devoted to her people. . . . Far-fetched, exciting but implausible and most unconvincing. Many loose plot-ends. *Unpleasant* as to people, *brutal* as to event. M

Fortress on the Volga (Soviet film, dialogue; English titles). *Drama* of bolshevik holding of Tsaritsin against German and "white" attack in 1917. . . . Since city is now called Stalingrad, and Stalin is shown at beginning of career, film is extremely interesting and *timely.* M, Y

I Married a Witch (UA). Cecil Kellaway, Veronica Lake, Frederic March. *Fantasy,* wherein witch and sorcerer father return to plague descendant of Puritan who burned them at stake. . . . Trick photography and comedy make this filming of whimsical Thorne Smith novel *sophisticated, light-weight* adult entertainment. M

Omaha Trail (MGM) *Western.* Intrigue and Indian attack beset wagon train hauling steam engine over St. Louis-Omaha trail. . . . Plot had possibilities, but they are never realized, leaving only *unmotivated* brutality, stodginess.

Over My Dead Body (Fox) *Comedy.* Overenthusiastic detective novelist badly involved when he tries to demonstrate one of his plots. . . . Milton Berle is good fun in spots, but story and wisecracks pall a bit from repetition. *Fair comedy.* M, Y

Seven Miles from Alcatraz (RKO) *Melodrama.* Escaped convicts meet nazi spies in lighthouse refuge, become noble heroes for good old Uncle Sam. . . . Our American criminals pale into sainthood before brutal nazis who beat girls with steel cables—or so this *artificial, sordid* tale would testify.

BEST CURRENT FILMS

For Family: Bambi, Fantasia, The Great Commandment, Holiday Inn, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, Crossroads, For Me and My Gal, Gentleman Jim, George Washington Slept Here, In the Rear of the Enemy, Joe Smith—American, Life Begins at 8:30, The Loves of Edgar Allan Poe, The Magnificent Ambersons, Moscow Strikes Back, The Moon and Sixpence, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, My Sister Eileen, Now Voyager, The Pied Piper, Random Harvest, Sergeant York, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman, The World at War.

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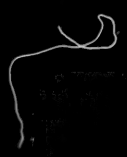
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